A manual of theology for the laity...

P. Geiermann

A MANUAL OF THEOLOGY FOR THE LAITY

Being a Brief, Clear, and Systematic Exposition of the Reason and Authority of Religion and a Practical Guide Book for all of Good Will

BY

REV. P. GEIERMANN, C.SS.R.

WITH AN INTRODUCTION
BY THE
MOST REV. JOHN J. GLENNON, D.D.
Archbishop of St. Louis

"*Being ready always to satisfy every one that asketh you a reason of that hope which is in you.*"—I PETER iii. 15.

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INTRODUCTION.

The progress of the Catholic Church in any country is attributable primarily to the indwelling Spirit which guides the Church,—next to the piety, zeal, and education of its priesthood, and lastly, though in no mean degree, to the devotion, activity, and education of the laity. When these three features combine, then is the Church writing the brightest pages of her history.

The first of these conditions is with God. "The Spirit breatheth where He will," but the second and third under God's guidance are of our creation. Generally they go together, so that the saying "As are the people so is the priest," is true reversed, "As is the priest so are the people."

It is therefore very meet and proper that a priest should write for the laity a "Manual of Theology," for the publication of such a book evidences at once the education and zeal of the priest, and at the same time his desire that the laity also should be educated.

Not only is such a publication proper, but just at this time it is very opportune. Secular knowledge is daily being diffused and popularized, and the spirit of inquiry is fostered everywhere. Peo-

ple want to know and if possible obtain a reason for all things. They would like to know what Catholicity stands for: and whether we are able to give "a reason for the faith that is in us."

With such conditions surrounding our Catholic laity, ignorance of their Faith would be little short of criminal. They should learn well their holy religion—become its apostles, and make life, word, and work all stand as the best evidence of the divine origin of that Faith that is theirs.

Hence I have no hesitation in commending to them a book so well fitted to instruct them and fit them for their apostolate. We hope it will meet everywhere a cordial reception.

JOHN J. GLENNON,
Archbishop of St. Louis.

APRIL 6, 1906.

PREFACE.

The competition of daily life prevents many honest persons from devoting that time and attention to the subject of Religion which it deserves. In consequence of this lamentable fact there are persons to-day who profess no Religion, because they have no clear idea of its nature or of its necessity for human happiness. Others do not profess the true Religion, because they do not understand the reason and authority of its claims. Some, no doubt, *profess* the true Religion, but do not *practise* it as they ought, because they fail to appreciate its excellence. They regard it more as a burden than as a natural debt which man owes to the God of infinite goodness. Instead of regarding Religion as the only source of true happiness, they often shun it as something disagreeable. Hence they are unhappy even when surrounded with heavenly blessings, for their conscience is ill at ease. Knowledge can show men the way to happiness, but these persons scarcely have time to pause and listen to its counsel. This *Theology for the Laity* is specially intended to enlighten and encourage "all of good will" who are handicapped in this way. It shows them the

nature, the necessity, the certainty, the beauty, and the harmony of divine Religion, as the masterpiece of the God of goodness. It is a complete religious handbook for busy people, especially for members of the true fold. Persons of leisure may find more profitable reading in the many excellent doctrinal and polemic works that have appeared in recent years. Still, a brief, clear, and systematic manual of theology for the laity has advantages of its own. It is calculated to interest even those who will not study larger and more learned works. It will often be taken up by those whose limited time will not permit more extensive reading. Its simple, direct method ought to recommend it, in a particular manner, to the honest inquirer, for it gives him a clear and comprehensive idea of that Religion which alone spans the chasm between the natural and the supernatural. For this reason *Theology for the Laity* may also be of special service to many pastors whose time for instructing converts is limited by other parochial work.

PLAN OF THIS WORK.

Theology for the Laity is offered as an intelligent and practical guide to all honest souls their pilgrimage to heaven. Its object is to give a concise, yet systematic exposition of *The Reason and Authority of Religion.*

The plan which it observes is: (1) to investigate *The Fundamental Ideas of Religion* as proposed by Reason and History; (2) to study *Revealed Religion,* both in its *Supernatural Truths* and in its *Divinely Ordained Practice;* (3) to show how *The True Religion of To-day* logically follows from these two premises.

In composing this "Guide-Book" the author has naturally availed himself of the privileges of a guide: (1) to point out things of interest; (2) to explain them in his own way; (3) to give his reasons for the same. Before proceeding from one object of interest to another, the author has tried to anticipate and briefly answer those objections and questions which the heavenly pilgrim might wish to have explained if the author were actually with him as his guide.

The author also wishes to avail himself of this opportunity to express his gratitude to his clerical friends for the aid and encouragement they have given him in composing this manual for the laity.

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A Manual of Theology for the Laity.

PART I.

FUNDAMENTAL IDEAS OF RELIGION.

When a person engages in a commercial enterprise, he must be able to meet his current expenses before he can begin to accumulate a fortune. So man ought to meet his current expenses by "giving to God the things that are God's" (Matt. xxii. 21) before he seeks to acquire a title to a mansion in the kingdom of heaven. Man daily renders to God the things that are God's by the right practice of Religion. In the following "Fundamental Ideas of Religion" we shall investigate the first principles of Religion according to the teaching of reason and history. In this way we hope to prepare all persons "of good will" to accept the claims which the true Religion of to-day makes upon them.

1. What is Religion?

Religion is the debt which man owes to God.

Lactantius, the Christian Cicero, says that the word Religion is derived from two Latin words, "re" and "ligare," meaning "to bind again." God has bound man to Himself, 1st, by establishing a relationship with him; and 2dly, by obliging him to live in accordance with that relationship. "Religion is this bond of piety," says Lactantius, "by which man is bound again to God."

As parents freely enter into relationship with their children, so has God of His own free choice contracted a relationship with man. Being to their advantage, it was unnecessary to consult the wish of the dependent parties in either case. It is evident that children are indebted to their parents for many things. How much more, therefore, is man indebted to God! This indebtedness of man to God is called *Religion.*

The closer the bonds of any relationship are, the stronger are its obligations. Man, for example, owes his fellow man Christian charity. He owes the state allegiance and support. To his relatives and friends he owes a debt of special charity. To his parents he owes more respect, love, and obedience than to the state. Now the closest relationship ever established

2. With death all ends.—This assertion is contrary to sound reason and the consent of nations. Holy Job voices the truth when he says, "This flesh will rise again" (xix. 25); and St. Paul adds "in incorruption" (1 Cor. xv. 42).

3. I do not feel the obligation of Religion.—That reminds one of the prodigal son. Do you feel the obligation of paying your grocer, your doctor, or your lawyer? Like these debts, Religion is not a matter of mere sentiment, but of justice.

4. I do what is right by my family and my neighbor; that is enough!—"These things you ought to have done, and not to leave those undone" (Matt. xxiii. 23). Man's first and greatest duty is to God.

5. God does not seem to care whether I practise Religion or not.—It is true that God "maketh His sun to rise upon the good and bad, and raineth upon the just and the unjust" (Matt. v. 45). But would Christ have died upon the cross if God did not care for Religion? The fact is that God, being merciful, waits till death to demand an account of your stewardship.

2. Whence comes Religion?

Religion flows from the relationship between God and man. It comes from God. There is no right without a corresponding duty. A debt may be voluntarily assumed, a right must always be lawfully acquired. When this right is freely granted to us by another, that person thereby

forth fruit, and your fruit should remain" (John xv. 16).

Objections.

1. Religion is generosity on the part of man towards God.—Religion is man's first duty on earth. Is it generous for a child to respect and love its parents? Is it generous to eat in order to live? How, then, can it be generosity to pray daily to preserve the friendship of God?

2. I do not ask any favors of God.—You owe God an acknowledgment of favors received. Pay this debt of Religion "lest that which you have be taken from you" (Luke xix. 26).

3. Religion is a matter of choice.—No more a matter of choice than your existence. Religion is a debt resulting from your dependence on God.

4. I did not assume the debt of Religion.—It was inborn in your very nature. Did you assume the debt of respect, love, and obedience towards your parents?

3. What are the Specific Obligations of Religion?

The specific obligations of Religion are four: adoration, gratitude, prayers, and satisfaction. God has bound man to Himself by a fourfold relationship. He has bound man again to Himself by obliging him to live in accordance with this relationship. God is the Creator, man the creature; God is the Benefactor, man the beneficiary;

Finally, we owe God satisfaction or atonement for our faults. When we slight or wrong any one, the least we can do towards repairing the injury is to repent, apologize, and promise amendment. Now, if we do this even for unintentional injury to our neighbor, we certainly should do at least as much when we have wilfully offended Him who has the strongest claim upon us, and who declares that He is "Our Lord and God" (Ps. lxxx. 11).

Objections.

1. I must thank myself for all I have.—If God had not given you life, health, strength, and opportunities, what would you have?

2. God can take care of Himself.—Yes, but you cannot do without Him.

3. I can get on without God's special help.—"Without Me you can do nothing" (John xv. 5).

4. God is too exacting.—"My yoke is sweet and My burden light" (Matt. xi. 30).

5. It is sometimes impossible not to transgress God's laws.—No. God is good. He does not ask impossibilities. Besides, "unto whomsoever much is given, of him much shall be required" (Luke xii. 48).

4. How is the Debt of Religion to be Paid?

The debt of Religion must be paid in the currency of all such deliberate (human) acts as are in accordance with the nature of man. The

27).—Yes, who rewards even a drink of cold water given in His name! (Mark ix. 40.)

5. Is the Form of Religion Optional?

The form or manner of paying the debt of Religion is not optional, but has always been prescribed by God. When man contracts a debt toward a fellow man in daily life, the creditor always has the right to specify the time, the place, and other circumstances of payment. If this is just when man deliberately contracts a debt, how much more ought it to apply to those debts which are imposed upon him by his very nature or by the Author of his being? God, therefore, has the right to prescribe the form in which the debt of Religion must be paid. Still, God was not bound to specify the manner in which the debt of Religion should be paid. If He wished, He could have left it to man's choice. He might have said to man, as a friend to a friend, or as a father to a child, "I leave it to your pleasure to pay Me the debt of Religion when, where, and as you like; but pay it you must." Such liberty might at first seem a great boon to man; but in reality it would be as dangerous as poison in the hand of a child. Man would defer, and finally neglect to pay this first and most sacred debt. Hence, God really confers a favor upon man by determining the form of Religion and making that form obligatory. In point of fact, history

We do not know so much of that remote period as our curiosity might desire; but we must admit that a form of Religion existed then which had God for its Author. We know, for example, that our first parents believed the same fundamental truths that we believe to-day. They kept holy the Sabbath day and worshiped God by prayer and sacrifice. With the coming of Moses, this primeval form of Religion ceased for God's chosen people. Through him God fulfilled the promise made to Abraham, for Moses gathered together the children of Israel and formed them into a mighty nation. Thenceforth God was to be their King and they to be His people. But the patriarchal, or family, Religion was unsuited to the wants of a nation. Through Moses God, therefore, changed the acceptable form of Religion. From a family Religion He made it a national Religion—national in faith, national in law, and national in worship. Additional truths were revealed; positive laws were promulgated; a national priesthood was chosen and ordained; a national temple was erected; a magnificent ceremonial, most minute in all details, was prescribed—and all by almighty God Himself. Nothing was left to be determined by man.

After centuries had rolled by, "the Expected of nations," the God-Man Himself, appeared among men. He came not to abrogate the Law or the prophets, but to fulfil them. In doing this, He changed the national, or Mosaic, form of

Religion into a universal, or Catholic, form of Religion, adapted to the wants of all nations and of all times. By means of this form of Religion the Saviour offered "peace to all men of good will." The deposit of faith was now completed; the law of charity was promulgated; a universal priesthood was established; "an acceptable sacrifice" was instituted. In one word, everything was prescribed and ordained by the Saviour that man must do to pay God the debt of Religion in a way to profit by "the glad tidings of salvation." This dispensation, the Saviour declared, would last to the end of time.

Objections.

1. Before the time of Moses man was free to worship God or not.—If that were true, Noe would not have preached repentance to the people for one hundred years, and the Deluge would not have taken place.

2. Why did the heathens adopt so many forms of worship?—St. Paul says that God delivered them up to a reprobate sense, on account of their sins (Rom. i 28).

7. Practical Religion.

Practical Religion is the payment of the debt of Religion. It is the practice of the virtue of Religion. Of all the virtues of the moral order Religion occupies the highest place. It holds this place of distinction not only on account of

the dignity of Him whom it honors, but especially on account of the close relationship with Himself with which God has honored man. The practice of Religion should, therefore, appeal to every man of good will as his first and most sacred duty. Some persons think of God only when they are in distress. Such conduct is selfish and unjust.

We should pray to God at least at stated times, so that "His kingdom may come" to us. We should worship Him as He prescribes. To insure the continuance of His favors, we should thank Him frequently for favors received, as Our Saviour teaches us by His own example. For the same reason, we should cultivate a spirit of compunction, or sorrow, for the sins of our life. Being sinners who "offend in many things," we should bear in mind that we are beggars at the throne of God's mercy.

Religion should be practised as God has ordained. He is the great, the universal Creditor; we are all His debtors. No sane person ventures to dictate to an earthly creditor; and yet some persons are so presumptuous as to dictate to the Almighty! Ignorance alone can excuse those who say like little children, "I will do this or that, and then God must take me to heaven." To all mankind God has said, "I call heaven and earth to witness this day that I have set before you life and death, blessing and cursing. Choose life, therefore, that both thou and thy seed may live" (Deut. xxx. 19).

Objections.

1. What difference does it make what Religion I profess, so long as I practise it?—Where is your common sense? Can you pay a debt as well with counterfeit money as with gold?

2. As long as a man is honest, it does not matter what Religion he professes.—The first duty of an honest man is to seek the truth and follow it. "Seek and you shall find" (Matt. vii. 7).

3. God does not concern Himself about formalities.—"A contrite and humble heart, O Lord, thou wilt not despise," says the Psalmist. "That servant who knew the will of his Lord and prepared not himself, and did not according to His will, shall be beaten with many stripes. But he who knew it not, and did things worthy of stripes, shall be beaten with few stripes" (Luke xii. 47,48).

4. God is good and will overlook my negligence. —God is both good and just. He gives us choice of eternal life or death, but He will judge us according to our works.

8. Is Religion Necessary?

Religion is most necessary for man. It is to the advantage of the individual to cultivate the good will of Him on whom he entirely depends. Man is constantly in the power of God. From Him comes life with all its blessings. Even though it were only a matter of choice, self-interest should therefore prompt man to practise Religion. But

since Religion is a debt imposed by God, its practice becomes an absolute moral necessity for man.

Moreover, in daily life Religion is necessary also as a stimulus to other virtues. In fact, it is impossible to conceive a moral order without that immutable standard of right and wrong which Religion alone can furnish; while in civil affairs, the stability of the state would be jeopardized by the absence of Religion. The words of the ancient Plutarch are still true to-day: "It would be easier," he said, "to build a city in the air, than to establish and perpetuate a government without any religious influence." Cicero declares that "All nature worships God, and there is no one who is ignorant of this obligation." St. Paul, no doubt, had this truth in mind when, writing of the heathens of his day, he said, "Because they knew God and did not glorify Him as God, He gave them up to the desire of their heart" (Rom. i. 21-24).

Objections.

1. I am doing well without Religion.—That is a bad sign. For those whom God cannot reward in heaven, He rewards here below for the little good they may do.

2. Ethical culture has supplanted Religion as a moral guide.—That will never be true. To practise morality without Religion is like hanging a garment on the wall without any means of support.

3. Etiquette governs the external world.—

Without the influence of Religion, etiquette is nothing else than conventional hypocrisy.

4. The state has long ago been divorced from Religion.—This is a misconception. To-day some states or governments no longer maintain a close alliance with a particular form of Religion.

5. In civil affairs the majority rules.—Unless the majority be leavened by Religion its rule will not be wise and just, but will degenerate into brute force.

9. What Is Meant by the True Religion?

The true Religion is that Religion which has the authority and sanction of almighty God. Being the Creator of mankind, God certainly exercises His right in prescribing how man should pay Him the debt of Religion. That form of Religion, therefore, which originates with God and is made obligatory by Him for a certain period of time is the true Religion of that time; thus, the Religion of Christ is the Religion of our time. A convincing proof of the excellence of a thing is the fact that it has been frequently counterfeited. Judged by the universal standard, the excellence of the true Religion is apparent to every one; for history testifies that nothing has ever been more counterfeited than the true Religion which God has established. This then is a simple test of the genuineness of a form of Religion: Is it prescribed by God? If it is prescribed by God, it is the true Religion. If it is not prescribed by God,

then, no matter how fascinating its doctrine, no matter how "up-to-date" its service, it is only a human counterfeit.

Objections.

1. Is man not free to practise Religion as he chooses?—We have seen that Religion is a debt which man must pay as God, his creditor, prescribes.

2. Every Religion is true.—Only that form of Religion is true which is instituted and enjoined by God.

3. Every Religion worships God.—To worship God in a way He has not prescribed is superstition, and not Religion.

10. Can there Be More than one True Religion?

There can be but one true Religion at any time. It is, evidently, the prerogative of almighty God to establish the true Religion. In the exercise of this right, God has never established or recognized simultaneously two forms of Religion. Several reasons may be advanced in explanation of this conduct. In the first place, if all men are to believe the same truths, the unity of truth likewise demands the unity of Religion. For it is evident that of all the forms of Religion advocated by man, no two inculcate the same faith, the same law, and the same practice. In fact, they often contradict one another. To suppose God to be the author of all would, therefore, not only im-

pugn the veracity of God, but also make *truth* and error identical. Such conduct, *knowingly* and willingly pursued, would evidently be as blasphemous as it would be illogical.

Even the very nature of Religion demands its unity. The true form of Religion must of necessity be founded on a true knowledge of God and correspond to His relationship with man. Now, we know that man, in consequence of this relationship, owes God a greater debt of adoration, thanksgiving, supplication, and satisfaction since the time of Christ than he did before. Moreover, we have already seen that this debt must be paid not only in mind and heart, but also in external action; yet among all the religions of to-day we look in vain for more than one that can justly claim to pay the entire debt. We must, therefore, conclude that God established only one true Religion for our day. We can even go a step farther and say that, in the present economy, God could establish only one true Religion for this period of time. Therefore we believe with St. Paul, that as there is but one God, so there is but "one Lord, one faith, one baptism" (Eph. iv. 5).

Objections.

1. Were not the patriarchal and the Jewish religions true religions?—Certainly, but not at the same time. The one form ceased when the other was promulgated.

2. Is the Jewish Religion the true Religion to-day?—No; it has been supplanted by the Religion which Jesus Christ established.

11. Must Man Know the True Religion?

Man must know the true Religion and practise it to save his soul. Man must know and perform those duties which are essential to his welfare as a free agent. Man's reason tells him that he came from God, is dependent on God, and must return to God. Man's first and most sacred duty to himself, therefore, is to cultivate the good will of Him on whom he entirely depends. This is impossible without the knowledge and practice of the true Religion. Hence, if a person should, unfortunately, grow up without any Religion, or in the practice of a Religion that causes him anxiety, he is in duty bound to investigate, till every doubt is cleared up, and every difficulty solved. Then it is his duty to embrace and practise that Religion which he discovers to be the true Religion; for he would, indeed, be a greater sinner if "he knew his Master's will and did it not." Every human being should, besides, know his essential obligations towards almighty God. And yet, is it not evident that man's essential obligations towards himself are identical with his first obligations towards his Lord and God? Justice as well as self-interest should, therefore, prompt man to study attentively the claims of Religion and to embrace

owes to God. We have also seen that God, as the creditor of mankind, has the right to prescribe how this debt is to be paid to Him. Now, history tells us that God has exercised this right by revealing the true Religion to mankind. It also tells us that to protect His Religion against corruption and thereby render man certain of it, God has delegated a body of men to teach the true Religion in His name to all of good will. To them the God-Man has said, "He that heareth you heareth Me" (Luke x. 16). Man can, therefore, learn the true Religion authentically only from the revelation of God as it is taught by that body of men whom He has appointed its teachers.

Objections.

1. God inspires every man with the true Religion.—The absurdity of this assertion is evident to any thinking mind.

2. Every man can interpret God's revelation as he pleases.—This gratuitous assertion is contrary to the express will of God.

3. Great men have always interpreted the word of God.—The credentials of a divine teacher consist essentially in a divine mission. For, asks St. Paul, "How shall they preach unless they be sent?" (Rom. x. 15.)

13. What Certainty can Man have of the True Religion?

Man can have divine certainty of the true Re-

ligion. Man can have that certainty in religious matters which God is pleased to give him. Now God, being infinitely good, naturally desires to give the greatest certainty to all who sincerely desire to walk in the way of salvation. He has, therefore, given man a divine criterion of His revelation as well as of the true Religion which He has established. This criterion is a manifest intervention in the laws of nature which He has established and which He alone controls—a marvelous event, out of the ordinary course of nature, which can be produced by God alone. When this event is an exception to the physical laws of nature, it is called a *miracle*. When it is the explicit foretelling of events known only to God, it is called a *prophecy*. We shall consider miracles, prophecies, and other kindred subjects, in the second part of this book. Suffice it for the present to know that when God gave man a revelation from heaven and established the true Religion, He confirmed the same by miracles and prophecies. History testifies that this criterion was especially manifest during the establishment and early propagation of the true Religion. History also testifies that this criterion has never been wanting to the true Religion to the present day. On the other hand, no other Religion can prove any claim to this "sign from heaven." Hence, man can have divine certainty of the true Religion, if he desires it and is really "of good will."

Objections.

1. If divine certainty can be had in religious matters, why do so many live in uncertainty?—Because they lack the practical good will to seek that certainty.

2. But you will admit that some persons are laboring under many disadvantages in religious matters.—This is true; but it is equally true that God is so good that, if necessary, He would even send an angel from heaven to aid any one who is doing all he can to know and fulfil His holy will.

14. What does the True Religion Ordain?

The true Religion ordains directly those internal and external acts which are necessary for the payment of the debt of adoration, thanksgiving, supplication, and satisfaction. Indirectly, however, the true Religion imposes on man the obligation of promoting the honor and glory of God, his own welfare, as well as the good of his neighbor, by the practice of every Christian virtue and the observance of every just law. The true Religion commands man to respect the liberty of his neighbor in religious matters and to abstain from all superstitious practices. The specific acts of the virtue of Religion, as taught by right reason, are of two kinds, obligatory and optional. The obligatory acts are devotion, prayer, adoration and worship, sacrifice, repentance, divine praise, and material offering. The optional acts are vows, oaths, and adjurations. By these acts man

acknowledges, according to his entire nature, the dignity of God as well as his dependence upon Him. For he thereby (1) gives himself to God and (2) devotes the things of God to His honor and glory.

Man gives his mind and heart to God by devotion, prayer, adoration, and repentance. He gives his entire self, as well as his temporal goods, to God by repentance, worship, sacrifice, oblation, and vows. Man devotes the things of God to His honor and glory by divine praise, lawful oaths and adjurations, and also by the sanctification of certain days, by the worthy reception of the sacraments and the proper use of the sacramentals. As a preparation for these specific acts, Religion binds the mind of man to accept the truths proposed by reason and faith. It binds the will to hope for life eternal and the means conducive to its attainment, according to the promise of God. It inclines the heart to love God for His own sake, because He has loved man first. "Thus," says St. Augustine, "God is worshiped by practical faith, hope, and charity."

15. What is Devotion?

Devotion is an inclination of the will to God. It naturally results, on the one hand, from a knowledge of God's goodness and love for man, and on the other hand, from a realization of man's frailty and infirmity. In proportion as he realizes these truths in daily life, will man cling to God.

But, alas! instead of keeping these truths fresh in mind by daily reflection, man often becomes so absorbed in the honors, riches, and pleasures of life, that he imperceptibly grows oblivious of their very existence. At times he even sinks so low as to lose all relish for those higher truths which alone can render him truly contented and happy.

As a habit, devotion manifests itself by the fervor with which it adorns the acts of Religion, as well as by the pious practices which it engenders. Without this habit, man finds the debt of Religion irksome. Hence it frequently happens that through this want of devotion people neglect to pay God the debt of Religion, just as through want of fraternal charity they slight the just claims of their neighbor. When devotion is genuine and habitual, it is nourished, increased, and perfected by communing with God in the joys and trials of daily life. But semi-sentimental devotion, nourished amid the enervating delusions of unreality, will be severely tried in adversity. If it does not disappear entirely, like vapor before the rising sun, it may be gradually purified and strengthened by severe trials. Mere sentimental devotion is not the fruit of serious reflection on the goodness of God and the frailty of man. Like a mushroom, it results from the favorable physical and climatic conditions of environment. When these are changed, it inevitably withers and dies.

There is also in daily life a malicious counterfeit devotion. This hypocritical devotion has al-

ways been the bane of true piety and Religion. At first sight, it appears to be a genuine overflow of the heart's affections. But it is a mere sham. Like a new garment, it is worn only on special occasions. It transforms the sinner of Saturday night into a saint on Sunday morning. Such devotion suggests to the mind of the honest observer the words of Our Saviour to the Pharisees: "Woe to you, hypocrites, because you make clean the outside of the cup and of the dish, but within you are full of rapine and uncleanness" (Matt. xxiii. 25).

16. What is Prayer?

Strictly speaking, prayer is a pious elevation of the mind to God to thank Him for His favors or to ask His help; in ordinary usage, however, it means only asking God's aid. Realizing the evidence of God's infinite goodness, man naturally appreciates the privilege of prayer. He approaches his Maker in spirit to thank Him for the favors of the past, and to place his present and future wants before Him. This request for divine help may be made in three different ways. When a *particular* grace is asked, it is called a *petition*. Thus David petitioned the Lord to "create a clean heart in him" (Ps. l. 12). When God's help is implored in a *general* way, the prayer is called a *supplication*. Thus the Psalmist prayed, "God, hasten to my aid" (Ps. lxix. 2). Finally, when the *reason* of the request is *stated*, the prayer is

called an *obsecration*. This reason may exist either on the part of God or on the part of man. On the part of God, the reasons are very numerous. Thus, for example, we say, "By Thy death and Resurrection, O Lord, deliver us." On the part of man, there exists but one valid reason, viz., gratitude for favors received. Gratitude merits a continuance of favors.

The very nature of prayer suggests its essential qualities. If man is a beggar and God the Creator infinitely rich, man ought naturally advert to his own poverty and God's dignity. He will then pray with that attention and reverence which should characterize every true prayer. The thought of God's goodness and promise of assistance should inspire man with confidence. His solicitude for his own welfare should prompt man, on the one hand, to remove the obstacles to his obtaining divine aid, and on the other, to persevere in prayer through life.

Prayer is called the great means of salvation, because it is the first and universal means of subjecting the free will of man to that divine influence which is necessary not only for the practice of virtue, but also for life eternal.

Objections.

1. God knows my wants; why should I tell them to Him?—God commands us to pray; besides, we do not pray to reveal our wants to God,

but freely to subject our minds and hearts to His influence.

2. God knows whether I shall be saved; why, then, should I pray?—To be saved. He that perseveres in prayer shall be saved, says St. Alphonsus, the Doctor of Prayer.

3. I always forget to pray.—That indicates that you are carnal or worldly-minded. This is a lamentable state, from which you can escape only by a serious effort.

4. I do not need any special help.—Are you better than the rest of mankind? If so, be doubly grateful for the grace you have received and pray for its continuance.

17. What is Divine Adoration and Worship?

Divine adoration and worship is that reverential honor and absolute submission which man manifests to God on account of His supreme excellence. In English "divine adoration" is usually applied to the private, and "divine worship" to the public, or liturgical, manifestation of honor and submission to God as the supreme Lord and Master. Both adoration and worship have special reference to God as the Creator, though they also refer to Him in every other relationship with which He has honored man.

As a private act, adoration, especially when merely internal, may be performed with propriety at any time and in any place; still, there are special times and places and circumstances which

give God a particular claim to the adoration of man. Thus, for example, it is customary among Christians to adore God at morning and at night. It is of obligation to do so on the Lord's day. A sense of propriety suggests that in a place dedicated to His honor, God has a more special claim to the adoration of man than in the public streets. So the circumstances of a severe trial should prompt man to adore God's inscrutable providence, just as a signal favor suggests the debt of gratitude, a grave difficulty the necessity of redoubled prayer, and the commission of a serious fault the obligation of repentance and reparation.

The words of the poet Dryden in regard to the form of worship are clear and to the point. He says, "By reason man a Godhead can discern, But how He should be worshipp'd cannot learn."

Reason proclaims the obligation of external, public worship, but it is silent in regard to the form acceptable to God. Here sacred history comes to man's aid. It tells him that the form of worship acceptable to God has always been prescribed by God. The testimony of history in regard to the form of Religion, in general, has special value in regard to the form of external worship acceptable to God. For this is essentially the public, solemn expression of the true Religion of the time.

18. What is Sacrifice?

Sacrifice is the offering of an object to God

and the destruction of the same, to acknowledge His supreme dominion and man's subjection to Him. Sacrifice has universally been regarded as the very essence of divine adoration and worship. It is, therefore, of private as well as of public obligation. The individual must offer his inordinate inclinations on the altar of his heart and destroy the same by the fire of divine charity, as a sacrifice acceptable to God. He is also bound to offer some external sacrifice to acknowledge his dependence on God as an individual and as a member of the community. History testifies that external sacrifice to God is as natural for man as homage to a temporal ruler. Even before the time of Moses, while the family Religion was still the true form of Religion, man offered sacrifice to God. The choice of the object sacrificed before the time of Moses in all probability rested with man. Thus we read that Cain offered a sacrifice of the fruits of the earth, and Abel of the firstlings of his flock. Again we read that, after the Deluge, Noe sacrificed "of all the animals and fowls that were clean" to the Lord. Of Melchisedech it is recorded that he was a priest of the Most High and offered "a sacrifice of bread and wine." And of holy Job it is said that, "rising up early, he offered holocausts for every *one* of his children." When Moses promulgated the law which now bears his name, he at the same time prescribed a solemn liturgy, which has won the admiration of succeeding ages. Though this divinely

composed liturgy curtailed many individual privileges, it typified in many ways and foreshadowed the great sacrifice of the Son of God on Calvary.

As has been foretold by Daniel the prophet (ix. 27), the sacrifices of the Mosaic dispensation ceased to be acceptable when that one true sacrifice of the New Law was offered by Jesus Christ. From that time unto the present day only this "clean oblation," or sacrifice of the New Law, foretold by Malachy, is acceptable to the Most High. By this sacrifice, as St. Paul teaches, Christ, "the priest forever according to the order of Melchisedech," through the instrumentality of His chosen priest, is offering Himself to His heavenly Father "from the rising of the sun to the going down thereof" (Mal. i. 11). Thus He "is ever making intercession for us" (Hebr. vii. 25).

19. Who is the Priest?

The priest is the person who offers sacrifice to God. According to the natural law, every worshiper could offer his own sacrifice. In the primeval dispensation, history informs us, the patriarch, or father, usually offered the sacrifice for the entire family or tribe. On special occasions, however, this was also done by one who on account of his personal qualities and position was looked upon as a priest of the Most High, though he might belong to another family.

In the Mosaic dispensation God took the right of sacrifice from the individual and vested it in the family of Levi. Indeed the curtailment of these personal prerogatives seems to have furnished Core, Dathan, and Abiron with their pretext, if not with their reason, for raising a sedition against Moses (Num. xvi). In this dispensation the priest became, by God's design, not only the teacher of His people, but also the ruler in spiritual matters, with extensive power in civil affairs. In the New Law, Christ made His priests the true mediators between Himself and the faithful. He authorized them to offer the sacrifice which He had offered, saying, "Do this in commemoration of Me" (Luke xxii. 19; 1 Cor. xi. 24). He delegated to them His own divine authority to teach, govern and minister in spiritual things. "All power is given to Me in heaven and on earth," He said. "Go ye, therefore, teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days, even to the consummation of the world" (Matt. xxviii. 18-20).

To be a true priest in the new dispensation a person must (1) be called by God, like Moses and Aaron of old or like the Apostles and disciples by Christ. (2) He must have qualified himself for his vocation by study and prayer. And above all, (3) he must have been lawfully ordained and com-

missioned by one who has that power as a lawful successor of the Apostles.

20. What is Repentance ?

Repentance is the reparation for transgression of God's law. Man makes this reparation by returning to God with sorrow for the offences of the past, united to a firm purpose of fidelity in the future. A child may truly love its parents and yet cause them some displeasure; so man may be virtuous and yet commit some faults through human frailty. But as a child cannot love its faults more than its parents and still be pleasing in their sight, so man turns away from God in proportion as he makes friends with his faults. If, therefore, an honorable man is ever ready to apologize to his neighbor, even for unintentional faults, how much more should he be ready to do the same to God? This apology, or reparation, which man makes to God is prompted by grief for the sins of the past and proves its sincerity especially by fidelity to God in the future.

When man realizes the gratuitous goodness of God which opens to him the way to that repentance on which his final happiness depends, he will see the necessity of cultivating repentance, not only as a matter of religious justice, but also as a grateful acknowledgment of God's condescending mercy. "A contrite and humble heart" will inspire man to "watch and pray." Thus will he realize the importance of the warfare between the

spirit and the flesh; thus will he discover the cause of his past infidelity; and thus will he be able to show his loyalty by avoiding the occasions of relapse. Then will the grace which comes in answer to his prayers crown his firm purpose of amendment with success. This was the thought in the mind of the Psalmist when he said, "A contrite and humble heart, O Lord, Thou wilt not despise" (Ps. l. 19).

21. Divine Praise.

Divine praise is the extolling of God on account of His infinite perfections. Man has a different reason for praising God than for praising his neighbor. He praises his neighbor by making known to him or to others his approval of his conduct, to encourage him or to inspire others to emulate him. Man needs no words to manifest his sentiments to God: He is "the searcher of hearts," who has no need of man's encouragement. Man, therefore, praises God to increase in himself reverence and devotion for God and to increase the same in others by his word and example. Divine praise is therefore useful and necessary for man to inflame his affections for God. Hence the Holy Spirit says by the mouth of the Psalmist, "The sacrifice of praise shall glorify Me, and there is the way by which I will show him the salvation of God" (Ps. xlix. 23).

22. Material Offerings.

Man must make some material offering for the good of Religion. God is deserving not only of man's best thought and affection, but also of the fruit of his labors. According to the natural law, man should, therefore, make some material offering to God as a token of his gratitude for favors received. Besides, the wants of every society, whether religious, civil, social or fraternal, must be supplied by the members of the society. As a member of a religious society man is, therefore, doubly bound to make some material offering. The nature and extent of this offering, however, are not specified by the law of nature, but are left to the choice of the individual or prescribed by positive law. Thus, the law of Moses prescribed oblations, first-fruits, and tithes. An oblation was an offering to the divine worship. Custom still retains this in the form of "Sunday offerings" or collections. The first-fruits and the tithes were annual offerings for the maintenance of the Temple and the support of the clergy. These have their counterpart in the pew-rent assessment or subscriptions of to-day. As among our people the material expenses of Religion are usually borne directly by the members of the congregation, every parishioner who does not belong to the poor of Christ is bound in justice to the other members to bear his honest, proportionate share of the burdens. The entire congregation, on its part,

is bound in justice to give the ministering priest the means of an honest living. For "the laborer is worthy of his hire" (Matt. x. 10); and the priest who "serves the altar should live by the altar" (1 Cor. ix. 13).

23. Sanctification of Certain Days.

Reason prescribes that some time should be devoted to the service of Religion. Time is a precious gift of God. If a man grants the obligation of devoting a part of God's gifts to the divine service, he will certainly admit that he ought to "sanctify to the Lord" some of the time on which his eternity depends. For this evident reason God prescribed the sanctification of the Sabbath even in patriarchal times. So much did God insist on the observance of this law among the Israelites, that He judged those worthy of death who wantonly violated it.

24. Optional Acts.

The optional acts of Religion are vows, oaths, and adjurations. A vow is a deliberate promise made to God to do something specially pleasing in His sight. Like any other deliberate promise of man, a vow is of strict obligation according to the intention of the person who made it. Hence the Psalmist says, "Pay thy vows to the Most High" (Ps. xlix. 14). An oath is the calling of God to witness that the speaker is telling the truth. The common welfare as well as the good of an

individual may justify a person in the reverent use of an oath. An adjuration is the invocation of God or holy things as a means of influencing a person to grant a request or to comply with a demand. An adjuration, to be lawful, should be made with honesty and discretion in behalf of a just cause.

25. Religious Ceremonies.

A religious ceremony is the outward expression of reverence and devotion in the performance of an act of Religion. It may be either private or public. A private religious ceremony consists in a reverential and devout manner in performing religious acts. A public religious ceremony in the strict sense is one which is performed in the name of the public; but as usually understood, it denotes a ceremony in which the public takes part. Both private and public ceremonies are in accordance with the promptings of the human heart, as well as pleasing to God. In fact, we cannot imagine man paying God the debt of Religion as he ought without the use of ceremony. Being composed of soul and body, he is bound by his very nature to honor God not only "in spirit and in truth," which is essential, but also in external action. Now, religious ceremonies, constituting as they do the manner of practical external Religion, are not only a necessary accompaniment of all external religious acts, but also an incentive to, as well as an indication of, genuine in-

terior devotion. In consequence of this fact, the skill of the painter, of the sculptor, the architect, and the musician has been employed throughout all ages to supply the requirements of religious ceremonials.

However, if any one desire a divine approval of the devout outpouring of religious fervor in ceremonial splendor, let him open the Book of Leviticus. It is there that God prescribes most minutely the variety, the solemnity, and the splendor of the religious ceremonies with which His chosen people of old were to pay Him the debt of Religion.

Objections.

1. I don't believe in religious ceremonies.—And very probably don't practise much Religion.

2. I don't believe in overdoing a thing.—That is right. Be always sober and temperate. But do not on that account *underdo* your Religion.

3. Ceremonies only captivate the heart.—That is their object, to captivate the heart of God and of man.

4. Man had better worship God only "in spirit and in truth."—Not unless he is but spirit and truth.

26. Religious Liberty.

Religious liberty is the right of every human being to practise the true Religion as he understands it. The practice of the true Religion is

man's first and most sacred obligation. Perfect liberty in its practice must therefore be man's sacred and inalienable right. When considering the question of religious liberty in a practical light, the difference between internal and external worship must be borne in mind. The former takes place solely in the mind or heart. The latter is always consummated externally. The former is perceived only by God, the latter is evident to God and man. The former never conflicts seriously with a neighbor's rights, the latter may rob him of his peace and disturb him in the pursuit of happiness; the former is amenable to God alone, the latter to the law of man as well.

The most sacred duty of parents is to educate the child, to bring it up as a worthy citizen and a true heir to the kingdom of heaven. It is consequently also the corresponding right of the parents to instruct the child, not only in the arts and sciences, but also to incline its heart to God by a thorough religious education.

The individual human being has this general right and duty towards his neighbor, not to interfere with nor be interfered with in the exercise of his personal religious liberty. As the common temporal good is the direct object of the state, the state has no direct right to coerce its subjects in religious matters. But the state can and should protect its subjects in their personal rights. It may thus be called on to interfere indirectly in religious matters. The state may, besides, see the

St. Paul condemns them in the first chapter of his Epistle to the Romans, saying: "They are inexcusable. Because when they knew God, they have not glorified Him as God. They changed the glory of the incorruptible God into the likeness of a corruptible man, and of birds, and of beasts, and of creeping things. Wherefore God gave them up to the desires of their heart. Who changed the truth of God into a lie; and worshiped and served the creature rather than the Creator. For this cause God delivered them up to shameful affections, receiving in themselves the recompense which was due to their error. And as they liked not to have God in their knowledge, God delivered them up to a reprobate sense, to do those things which are not becoming. Who, having known the justice of God, did not understand that they who do such things, are worthy of death, and not only they that do them, but they also that consent to them that do them."

The superstition of false worship was severely punished among the Israelites. Thus Saul lost his kingdom and his life for offering sacrifices contrary to God's law. Core, Dathan, and Abiron were cast alive into hell for the same offence (Num. xvi. 33). This gives one an idea of how God regards the sin of heresy, which is made so little of in our own day.

A. SUPERNATURAL TRUTHS.

I. Introductory Truths.

1. Truth.

Truth is *being* in relation to *intelligence*. St. Augustine says, "Truth makes known that which is." Truth may be described as that property or peculiarity of any being which makes it knowable to intelligent mind. God is the first and greatest Truth, because He is the first and necessary Being. God understands Himself perfectly. In the ideas which His being suggests to His mind God likewise perfectly understands all created truths.

In relation to man, created truths are of three kinds: (1) purely speculative, as the truths of mental philosophy; (2) practical for time, as the truths of personal, domestic, and political economy; (3) practical for eternity, as the truths relating to man's origin, destiny, redemption, and salvation.

Man may obtain a knowledge of truth in three ways: (1) by a proper use of his faculties of observation, induction, and deduction; (2) from his fellow man by hearing or reading a disclosure

of the truth; (3) from God, who, knowing all things, can reveal the same to man.

Because his destiny is *supernatural,* man unaided by God can obtain but little knowledge of the truths that are practical for eternity. In regard to these truths reason can discover but three things: (1) that there exists a supreme Being who is the Creator and Preserver of the universe; (2) that the human soul is a spirit which will live forever; and (3) that man has a free will according to the use of which he will be rewarded or punished forever.

The other truths which are practical for eternity being entirely above the nature of man, they do not come within the range of his unaided mental vision. These truths man must, therefore, learn from God. He is their Author as well as man's, and can therefore reveal them to man.

Unfortunately, however, man often follows the example of Pontius Pilate, who did not wish to know the truth. When the God-Man was brought before him and said, "I came to give testimony of the truth" (John xviii. 37), the Roman governor asked, "Truth! what is truth?" and then turned away before he could receive an answer.

On the other hand, those who seek the truth with an "honest and upright heart" will find that "grace and truth which came by Jesus Christ" (John i. 17). And He who is "the way, the truth, and the life" (John xiv. 6), "will sanctify

them in truth" (John xvii. 17), so that with St. Paul they may truly say, "The truth of Christ is in me" (2 Cor. x. 10). Then will "the Spirit of truth, whom the world cannot receive" (John xiv. 17), "teach them all things," so that they may live "according to the faith of the elect of God and the acknowledging of the truth" (Tit. i. 1), till they attain the possession of fruition of the *eternal Truth* in heaven.

Objections.

1. I have heard that man has innate ideas.—Believe me, that is only a post-natal fancy of such as have not sufficient brains to form ideas of self-evident truths.

2. I have also heard it said that truth is relative and mutable.—It is evident that being is real and objective. Hence truth, which is the relation of being to mind, must also be objective and, therefore, cannot be merely subjective and relative.

2. Mystery.

The word "mystery" is a Greek derivative which literally means something concealed or hidden from view. In its present use the word mystery signifies a truth which man does not fully understand. As man usually arrives at the truth only after more or less research, a mystery must always be encountered before a truth is mastered. For a child everything is at first a mystery. As its reason gradually develops, it begins to observe

which by its very nature is a secret to unaided finite intelligence. It certainly can be said to God alone in all truth, "No secret is hid from Thee" (Ez. xxviii. 3).

Objections.

1. I accept only what can be demonstrated.—You had better stick to the multiplication table.

2. Are not mysteries contrary to reason?—Not contrary to, but above reason.

3. What proof can we have of things invisible?—The word of God.

4. I reject Christianity because it deals in mysteries.—What a pity God gave you reason!

5. Reason must comprehend before accepting.—Reason comprehends that God is the eternal uncreated Truth. Is not His infallible word better than the mere hearsay which you often accept in daily life?

3. The Supernatural.

The supernatural is that which is above the natural powers and wants of all created things. By the natural powers and wants of creatures is meant all that is due them according to their nature. Thus, it is natural for angels to be and to act as pure spirits with intelligence and free will. It is the nature of man to be and to act as a creature composed of a rational soul and a material body. But it is supernatural for either angel or man to be or to act as God or as the natural

child of God. Jesus Christ alone is the Son of God, according to His divine nature. So it is natural for the God-Man according to His divine nature to be and to act as God. But a participation in the nature or action of God is above the nature of angels and men; that is, it is supernatural.

Heaven is the natural home of God, Father, Son, and Holy Ghost. Angels and men have no natural claim to it. For, as home is the abode of parents and children, so is heaven the natural home of God. The owners of a home may welcome strangers into it; so may God admit angels and men into heaven. Still, God could not have created angels and men in the enjoyment of heaven. For, if angels and men are to be admitted to heaven, they must enter it according to their nature, that is, of their own free will as the friends of God, since they cannot be created as the natural children of God. To test their free will a trial was, therefore, necessary for both angels and men.

If man had but a natural destiny, his body would after death return to earth whence it was taken. But his soul, being a spirit, would, like the angels, continue to exist forever. It is a fact, however, that man admits his supernatural destiny. For everybody desires to go to heaven. If God, therefore, gave man a supernatural destiny, He must also have given him a supernatural means of attaining that exalted end of his exist-

ence. Hence when we admit the supernatural destiny of man we must also in justice to God admit whatever that destiny demands. We must admit:

1. The supernatural knowledge of his destiny revealed to man by God.

2. The supernatural life of man, whereby he is united to God by the bond of divine friendship or is adopted as a child of God.

3. The supernatural knowledge of this life imparted to him by God.

4. Supernatural help for man to direct his mind and heart to God as his supernatural end.

5. Supernatural life of glory, or the beatific vision, whereby angels and saints are enabled according to their capacity to see and enjoy God face to face in heaven. This destiny, with the proportionate means of attaining and enjoying it, is called the supernatural order in creation.

Objections.

1. Is everybody destined for heaven?—"God will have all men to be saved and to come to the knowledge of truth" (1 Tim. ii. 4).

2. Did God predestine some to hell?—No; to whatever God creates He gives the perfection of its nature. To predestine to hell would mean to make a deliberate moral wreck of some men. To assert that of God would be as blasphemous as it would be unjust.

4. Revelation.

In Religion a revelation is a supernatural manifestation of truth made by God to man. A farsighted person can see more than a nearsighted one. With the aid of a telescope both can see things at a great distance. But the vision of God penetrates further than the most powerful telescope. Being everywhere, His vision is limited neither by time or space, nor is it obscured by intervening objects. The range of God's vision extends beyond actualities to the remotest possibilities. He sees from eternity to eternity. Knowing all things, God can therefore directly communicate to man whatever He pleases, whether the same be naturally knowable to man or not. History tells us that God has thus communicated truths to man. This divine communication of truth from God to man is called Revelation.

God has made things known to man in two ways: (1) naturally, by the light of human reason; (2) supernaturally, by revelation. This supernatural revelation is either private, as for example, the message of Nathan the prophet to King David, or it is public and intended for all mankind. This public revelation was made directly through Christ, the prophets, and the Apostles. To-day it comes to us indirectly through the infallible teaching of the true Church. The truths which God has thus revealed are of two kinds: (1) such as are entirely beyond the scope of pure reason, as for example, man's des-

tiny to heaven; (2) such as the mind of man may grasp more or less distinctly, as the immortality of the human soul.

Private revelation God still makes to His chosen souls from time to time. But public revelation is complete. This is the teaching of St. Paul, who says, "Though we, or an angel from heaven, preach a Gospel to you besides that which we have preached to you, let him be anathema" (Gal. i. 8).

To be able to accept public revelation according to the rules of prudence, man must at all times have the moral certainty of the fact that the revelation was made. This moral certainty is given to man to-day by the true Church, which God has delegated to act in His name. She alone is authorized by God to say what revelation is genuine and what is apocryphal.

When we admit, with the universal consent of mankind, that God has destined man for heaven, revelation becomes an absolute necessity. For if man is to go to heaven, he must not only know his destiny, but also the means which God has ordained for its attainment. Again, if man must practise a particular form of Religion, it is necessary that God should clearly indicate the same to him.

Moreover, if God makes a revelation and binds man to live according to it, He must give man some palpable proof of its genuineness. There are various criteria and motives of credibility which

5. Miracles.

A miracle is an evident supernatural or extraordinary effect produced by God for the benefit of Religion.

Three things are always united in a miracle: (1) an evident effect; (2) an extraordinary or supernatural divine intervention; (3) which always benefits Religion at least remotely. The effect may be supernatural in three ways: (1) it may be entirely above nature, as the transfiguration of Christ on Thabor; (2) it may be contrary to nature, as the resurrection of the dead; (3) it may be contrary to the usual operation of physical laws, as the instantaneous cure of the sick.

The universal consent of mankind in admitting both the possibility and the actuality of miracles is based on this simple reasoning. In creation God established the laws of nature for a natural end. Being still their absolute Master, God can certainly suspend their operation when a higher end requires it. Such a divine intervention is called a miracle. This is necessary to give man certainty of the true Religion revealed by God. Miracles are always a divine approbation of the true Religion. Though they often directly benefit an individual, God could not perform a miracle which would even remotely confirm an error. Besides, Our Saviour refers directly to miracles as a divine confirmation of His mission and teach-

recognize a miracle.—Not so; he needs to know only the law which was suspended.

5. Every religion has miracles.—This is more easily asserted than proved. A false religion may have sham miracles. It may also have diabolical manifestations, which captivate the vulgar mind for a time, but they are no true miracles.

6. Some Bible miracles are not in confirmation of a particular doctrine.—But always in confirmation of the true Religion in general.

7. The truth of miracles rests mostly on human testimony, which cannot give certitude.—It is well at times to look up the criteria of truth. We can have as strong a certitude of a miraculous fact as of the achievement of independence by the United States.

6. Prophecy.

A prophecy is an exact prediction of an event that cannot be foreseen in any natural cause. The despatcher at the depot can foretell the arrival of trains. The Weather Bureau can forecast the weather. The astronomer can predict an eclipse or the arrival of a comet. The angels, who know the laws of nature better than man, can foresee events that are as yet profound mysteries to the greatest scientists. Angels and men may even conjecture what free agents might do under certain circumstances. But neither angels nor men can foretell what God will do in the future, or even what future generations of mankind will

of God. According to the generally accepted chronology, the first word of God was known to man 2,500 years before Moses was inspired to record any of it. In the New Law the Sacred Scriptures were written only from time to time. In fact, the Apostles had already "taught all nations" before St. John wrote his Gospel and the Apocalypse. Then nearly 400 years passed, on account of the violence of the persecutions and the difficulty of travel, before an official collection of all the inspired writings was made. Besides, many more years elapsed, on account of the difficulty of copying and communication, before the Bible as we have it to-day could be put within the reach of all of good will. During these long and eventful years the word of God was preserved and transmitted by word of mouth and private writings. Indeed, the explicit command of the God-Man to His Apostles was not as to Isaias of old: "Take thee a great book, and write in it with a man's pen" (Is. viii. 1), but rather, "Go ye unto the whole world, and *preach the Gospel* to every creature" (Mark xvi. 15).

St. John, in speaking of the Saviour's public life, declares that Jesus did many things that are not recorded in the Gospel (xx. 30, xxi. 25). In fact St. John asserts that the Gospel was written only to convince mankind of the divinity of Jesus Christ and of His mission (xx. 31). Being thus convinced, mankind would be prepared to accept the word of Christ as transmitted in the preach-

of the sixteenth century. In fact the Apostles themselves put divine tradition on a level with their own inspired writings. They speak of it without any misgiving. St. Paul, for example, exhorts the Thessalonians "to hold fast to the traditions" (ii. 14). St. John says quite naturally of it, "Having more things to write unto you, I would not by pen and ink; for I hope that I shall be with you and speak to you face to face" (1 Epist. i. 12).

Tertullian in his work on "Prescription" gives two simple rules which invariably disclose the source of any doctrine. Does the doctrine come down to us from the time of Christ? Then it is genuine. Is it a new doctrine? Then it is false, no matter whether it is found in a garbled modern version of the Bible or propounded by one who claims to preach the pure word of God. Hence St. Paul earnestly exhorts his favorite disciple, saying: "O Timothy, keep that which is committed to thy trust, avoiding the profane novelties of words, and oppositions of knowledge falsely so called, which some promising, have erred concerning the faith" (1 Tim. vi. 20).

Objections.

1. I don't believe in or see the necessity of divine tradition.—Humble study may improve your mental vision. Pray to God for light to see things as He sees them.

2. How do you know that tradition is the

word of God?—From history and the true Church.

3. Then the Church is greater than the word of God.—The Church is the divine custodian and interpreter of the word of God.

4. Is divine tradition still increasing?—No. The deposit of faith, whether written or orally transmitted, was complete at the death of the Apostles.

5. Why do some non-Catholics make little of divine tradition?—Why did the prodigal leave his father's house?

8. The Bible.

The Bible is a collection of the divinely inspired writings. These writings are also called the Sacred Scriptures. The list of the various inspired books is called the canon of the Sacred Scriptures. The collection of the inspired writings, or the canon as we have it to-day, was officially made by Pope Damascus (A.D. 366-384) towards the end of the fourth century. His decree was repeated the next century by Pope Gelasius (A.D. 492-496). Finally, after having been enjoined by various provincial and national councils, the canon of inspired books, which had been universally received, was declared authentic by the infallible teaching of the universal Council of Trent (April 8, 1546).

The Bible is divided into the Old and the New Testament. The former contains 45, and the lat-

ter 27 books. The first book, called Genesis, was written by Moses about 1,500 years before Christ. The last book, the Apocalypse, was written by the Apostle St. John about the year of Our Lord 100.

The Bible (1) tells man that he is destined to a supernatural end. (2) It points out to him what he must do to be born to the supernatural life. (3) It instructs him in regard to what he must believe as a child of God. (4) It makes known to him the commandments which he must observe to live the supernatural life. (5) It indicates the means of grace which he must use to persevere in that life until death. (6) It tells him how to pray to God and praise His name. (7) It gives him much historical information relating especially to God's dealings with mankind. In a word, the Bible is a divine Constitution which records the establishment of the true form of Religion by almighty God, and defines what man must do to be pleasing in His sight and thus merit life everlasting.

Before the art of printing was invented the reproduction of the Bible was a most laborious and costly task. To produce a single copy was a gigantic undertaking even for an expert copyist. No sooner, however, was printing invented than advantage was taken to spread the word of God. In the short space of time which elapsed between this discovery and the appearance of Luther's Bible, 629 *editions* of the Catholic Bible and portions of the same had been printed and distributed.

To-day the Bible is within the reach of every one, and the faithful are encouraged to read it even by the granting of indulgences for doing so.

Objections.

1. What is your authority for the canon of the Bible?—The Catholic Church, directed by the Holy Ghost, the Spirit of truth.

2. The Bible is sufficient for me without the Church.—Without the Church a correct canon is impossible. Besides, the Bible, like the law of the land, must be officially interpreted.

3. I take my faith out of the Bible.—The faith of Christ "cometh by hearing" (Rom. x. 17).

4. The word of God is infallible.—But man is fallible in interpreting it.

5. I want Bible proofs.—The Church says with Christ, "If you do not believe My words, believe My works."

6. Catholics do not read the Bible.—Shame on them!

7. They are not allowed.—On the contrary, the Church even grants an indulgence for reading it.

8. Is all revealed truth in the Bible?—No; some is handed down solely by oral tradition.

9. Why don't Catholics read the King James version?—Being garbled and interpolated, it is no longer the pure word of God.

10. The Sacred Scriptures were lost during the dark ages.—Nonsense.

11. Didn't Luther find the Bible?—Yes. He found it pure and corrupted it.

12. Was not Luther the first to translate the Bible?—You are trifling with history.

13. Why did the monks of the Middle Ages chain the Bible?—Why is the dipper at a public fountain chained?

14. Why are Catholics opposed to the reading of the Bible in the public schools?—They are not opposed to the reading of the Bible, but to a garbled version of the same.

9. Inspiration.

Inspiration is a supernatural impulse which God gave to the sacred writers, thereby moving them to write, and illuminating and directing them while writing, so that they infallibly recorded those things and only those things which God desired. In itself, inspiration is distinct from revelation, though both are often united in the inspired writings. Thus, God inspired the writer when He influenced him to record what he already knew. But when He first made known what was unknown to the writer before, and then influenced him to record the same, He both revealed and inspired.

Inspiration may be aptly compared to that help which a mother might give to her child in writing its first letter. The mother first suggests the

thought of writing. Then she suggests the proper ideas. Finally she suggests such words as may be essential to express the ideas to be written. So God in a more perfect way first suggested the idea of writing. He next indicated the ideas, or the message to mankind. Finally He directed the sacred writer to record the message in such words as would correctly express the divine idea. In all public revelation, inspiration is a most useful aid to divine tradition for the proper transmission of God's word to posterity.

The authenticity of inspiration is vouched for, not only by the tenor of the doctrine, but especially by the infallible Church which Christ has established. Though the translators of the inspired books were not inspired in their work of translating, the Church of Christ, guided by the Holy Ghost, has declared that the "Vulgate" translation is substantially the same as the original copy. No original copy is extant at this remote date.

Objections.

1. Is every word of Sacred Scripture inspired? —Probably not. The individual words of the original text are considered inspired only when they were essential to convey the divine idea.

2. Did not some sacred writers use great diligence in writing?—Certainly. God moved them to write according to their literary ability.

3. How account for the difference in style in the sacred writers?—Just as in other writers—by their different individualities.

4. It is said that there were grammatical mistakes in some original texts.—It is now too late to verify this assertion. If true, it shows that God looked to holiness rather than to grammatical correctness in His instruments.

5. Some facts are recorded in different ways by different writers.—That only shows the different capacity of different writers; but their versions are substantially the same.

6. Is all that God ever inspired in the Bible as we have it to-day?—Probably not. But all that is in the Catholic Bible is inspired.

10. Historical Value of the Bible.

The historical value of the Bible is its human authority. Three things constitute the historical value of any book. They are its authenticity, or genuineness, its integrity, and its veracity. (1) The authenticity, or genuineness, of a book consists in the fact that it was written by the author to whom it is attributed, or, if the author is doubtful or unknown, that it was written about the time indicated. The terms "genuine" and "authentic" are used in opposition to spurious and apocryphal. (2) The integrity of a book consists in this, that it remains substantially the same as it was written, without an addition or subtraction, without any mutilation or interpolation. Prac-

tically, the integrity of the Bible consists in *this*, that it is a safe guide in the revealed doctrine of faith and morals, and is substantially correct in recording historic facts, though it may accidently err regarding names and dates. (3) The veracity of a book is that quality which results from the ability and fidelity of the author in chronicling events as they really occurred.

1. The authenticity of the New Testament, and especially of the Gospels, is evident—(1) because Christianity has universally regarded it as such for a long time; (2) because no other satisfactory date or author can be assigned to it; (3) because the style, allusions, and development of these books suggest that their authors were Jewish disciples of Jesus Christ; (4) from the testimony not only of the theologians and doctors of divinity, but of the enemies of Religion who have openly admitted the authenticity.

2. The integrity of the New Testament is evident—(1) from the fact that the watchful care of the faithful and of the clergy made its corruption impossible; (2) from the fact that the oldest copies extant, which date back to the fourth century, have the same text as the latest editions.

3. The veracity of the New Testament is evident—(1) from the fact that its authors were not deceived in what they recorded, did not wish to deceive in what they wrote, and could not have deceived mankind on such a subject if they so desired; (2) from the nature of the things re-

corded, which were so wonderful that they would not have been accepted if they were not evidently true; (3) from the candid manner in which the books are written; (4) from the faith with which they have inspired mankind at all times.

The authenticity, integrity, and veracity of the Old Testament, especially of the Pentateuch, appear—(1) from the authority of the New Testament, which speaks of it in the highest praise; (2) from the constant and unanimous traditions in its favor.

The authenticity of the Old Testament is, moreover, vouched for by intrinsic arguments derived from the facts narrated, from the circumstances recorded, as well as from the style and the unity and harmony of the various books. Its integrity is specially vouched for by the religious and jealous care bestowed upon the Sacred Scriptures by the Jews of old and later the Christian world. Finally, its veracity becomes even more apparent when one considers that in treating doctrines so sublime and in recording so miraculous events, the authors could not have imposed upon the people. Besides, being men of integrity and filled with the fear of the Lord, they would not have deceived the people, if such were possible.

II. God and the Divine Plan.

1. There is a God.

God is that one necessary Being who exists of Himself from all eternity. A being may be necessary in itself or for others. God alone is necessary in either sense. His very nature is to exist. Hence He is a necessary being considered in Himself. Besides, all other beings are dependent upon Him as the first cause. God, therefore, is necessary for all beings.

It is a historic fact that God has repeatedly spoken to man. He therefore must exist. Besides, He has repeatedly manifested His power by miraculous intervention in the physical and moral world.

Aside from revelation, miracles, and prophecies, however, proofs of God's existence are found in the design, creation, and government of the universe. "For the invisible things of God, from the creation of the world, are clearly seen, being understood by the things that are made: His eternal power also, and divinity: so that they [who do not believe] are inexcusable" (Rom. i. 20). The usual arguments which show God as the first cause, designer and moral lawgiver may be briefly stated as follows:

1. Argument from Causation. It is evident that the world exists. But reasons, both theoretical and practical, emphatically assert that the world could not and originally did not make itself. For as there is no effect without a cause, so no effect can be its own cause. Consequently the world was produced by a cause extrinsic to it. This First Cause man calls God.

2. Argument from Motion. Again, motion and the power of motion evidently exist in the world. Now, as no body can produce itself, neither can it give itself motion or the power of motion. Hence this motion and power of motion must come originally from an extrinsic prime mover. This Prime Mover man calls God.

3. Argument from Contingency. Moreover, all things in nature are contingent. But contingent beings exist primarily through a necessary, extrinsic being. This Necessary Being man calls God.

4. Argument from Gradation. It is evident, besides, that there is a gradation in nature; some beings are of a more perfect order than others. But relative perfection necessarily supposes an absolute perfection as the standard of comparison. That Being of Absolute Perfection man calls God.

5. Argument from Necessary Truths. St. Augustine says that all truths presuppose thought, and thought, intellect. It is evident, however, that the principles of logic, being necessary truths, are not the effect of a contingent intellect. There

must, therefore, of necessity be an eternal intellect in whose eternal, unchangeable intelligence these necessary and eternal truths have their cause. This Eternal Intelligence man calls God.

6. Argument from Fixed Laws. It is evident, moreover, that there are certain fixed laws in nature which produce fixed results. But nature, being devoid of intelligence, must be directed by some extrinsic intelligence to produce these definite results. That Intelligence which established the laws of nature man calls God.

7. Argument from Design, or Physical Argument. When we look around us in the world, we cannot help observing the unity, beauty, and harmony that exist among creatures. Now, naturally, the greater the masterpiece, the greater must also be the intelligence which planned and the power which executed it. Consequently, this vast universe must have been planned and created by a being of infinite intelligence and power. That Being man calls God.

8. Moral Argument, or Argument from Conscience. Man recognizes within him a moral law which binds him without any previous human intervention. Now, since every moral law presupposes a lawgiver, there must exist an authoritative lawgiver who has engraven his law on every human heart. This great Lawgiver man calls God.

9. Argument from Universal Consent. It is a historic fact that mankind has always universally believed in the existence of God. Since,

however, a universal effect requires a universal cause, this belief of mankind must be founded on truth. For truth is universal, whereas error is not. Hence God exists.

On account of this evidence of reason, as well as that furnished by revelation, the existence of God has been declared a dogma of faith. "If any one denies," says the Vatican Council, "that there is one true God, Creator, and Master of things, visible and invisible, let him be anathema."

Objections.

1. The universe is God.—God is eternal and unchangeable. The world, however, is constantly undergoing change. Hence the universe cannot be God, but is created by God.

2. A cause cannot always be known by the effect.—But its existence can. That suffices.

3. The universal consent of mankind springs from fear.—But, as St. Alphonsus says, "The fear of God presupposes the existence of God."

4. How do you account for atheists?—They are either persons who have never seriously thought about God, or they try to convince themselves and others against their judgment that there is no God, so that they need not render an account of their stewardship to Him. St. Alphonsus declares it to be his opinion that no atheist is sincere. For "the fool says in his heart [not in his mind], there is no God" (Ps. lii. 10).

2. What is God?

God is a Spirit, infinitely perfect. We have just seen that God, the Designer and Creator of the universe, is a necessary Being of infinite perfection. That God is an individual Spirit is evident from the fact that He created spirits, angels, and human souls. A cause is always proportionate to its effect. But only a spirit would be a cause proportionate to the production of a spirit. God, therefore, is an individual Spirit, a Spirit infinitely perfect, who exists of Himself and is necessary for the existence of all things. Or, as St. Alphonsus says, "Because God exists by Himself, He is one, eternal, and infinitely perfect."

Objections.

1. God and the universe are one.—God is a Spirit; the universe is principally matter. Hence they are not one.

2. The world is an emanation from God.—Matter cannot emanate from a spirit.

3. The world is evolved from God.—This is another pantheistic error which confounds: (1) the idea of God with the idea of being in general; (2) the idea of the infinite with the idea of all finite beings, taken collectively; (3) the nature of creatures with the concepts of the same as they exist in the mind of God.

3. The Blessed Trinity.

The Blessed Trinity is the mystery of Three

Persons in One God. Its existence is entirely beyond the range of natural reason. Divine revelation alone has made it known to man. Though indicated in the Old Dispensation, it was clearly manifested only in the New Law. The Blessed Trinity was proclaimed at the baptism of Jesus Christ, when "The Spirit of God descended as a dove, and a voice from heaven said: This is My beloved Son in whom I am well pleased" (Matt. iii. 16, 17). It was again proclaimed by Jesus Himself when He said to the Apostles, "I will ask the Father and He shall give you another Paraclete, the Spirit of truth" (John xvi. 16). It was again proclaimed by His commissioning them to baptize "in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. xxviii. 19). Hence St. John says, "There are Three that give testimony in heaven, the Father, the Word, and the Holy Ghost, and these Three are One" (John v. 7).

Objections.

1. There is only a virtual distinction between the Three Persons.—But Scripture asserts a real distinction.

2. The Word was co-eternal, but not consubstantial with the Father.—That is bad philosophy as well as bad theology.

3. Christ was a mere man.—Better read the first chapter of St. John's gospel.

thus that by an act of His all-powerful will God created the world. The mother of the Machabees gave expression to the universal consent of mankind in regard to this when she said to her youngest son, "I beseech thee, my son, look upon heaven and earth, and all that is in them: and consider that God made them out of nothing" (2 Mach. vii. 28).

When did God create the world? "In the beginning of time" (Gen. i. 1). Scripture repeatedly states implicity that God did not create the world from eternity. Thus, for example, Our Saviour in His prayer on the eve of His sufferings and death: "And now glorify Thou Me, O Father, with the glory that I had before the world was" (John xvii. 5).

During recent years especially, scientists have been more solicitous about the origin and age of the world than about "the narrow and rugged path that leads to life eternal." Theory after theory has been advanced and abandoned. Some persons have even gone so far as to brand divine revelation an error when it did not harmonize with their preconceived idea of geology. Now, God is Author of reason as well as of revelation. The truths of real science must then harmonize with true revelation. Let men, therefore, not precipitate themselves into conclusions that cannot be demonstrated, lest the words of St. Paul to the Romans be applied to them, that "professing themselves to be wise, they became fools"(i. 22).

Objections.

1. Out of nothing, nothing can be made.—But God can and has created the world out of nothing, that is, without any pre-existing matter.

2. The world existed of itself from eternity.—Common sense teaches that finite things depend on a first cause for their existence.

3. The world was created from eternity.—It might perhaps have been so created, but it was not.

4. The world was produced by chance.—The world was produced by an intelligent cause.

5. The world evolved from God.—This assertion is opposed to Sacred Scripture. Besides, it contradicts reason: (1) by implying that there is but one substance, whereas there are many; (2) by taking for granted that matter can have the attributes of spirit; (3) by supposing that matter possesses intelligence. Such a doctrine is, besides, most pernicious in its application. (1) It practically denies the existence of the God of Christians; (2) it robs man of his liberty; (3) it frees him from rendering an account of his actions to God; (4) it overthrows all religion; and (5) dissolves the most sacred bonds of morality.

6. The Angels.

Angels are pure spirits created by God to minister unto Him and share His happiness. Reason

recognizes the place of the angels in the gradation of God's creatures. Revelation teaches us their existence in the plainest terms. Indeed, as St. Gregory says, nearly every page of the inspired writings bears testimony to their existence. As pure spirits, angels have no faculties in common with purely material creatures. They have neither bodies nor vegetative or sensitive faculties. In common with man, angels possess intelligence and free will, but in a higher order.

To execute the various decrees of divine Providence, angels are constituted in three hierarchies, according to their intelligence. Each hierarchy is subdivided into three choirs, thus constituting nine choirs in all, as enumerated in Sacred Scripture.

Divines give us some idea of the destiny of these various choirs and hierarchies. The first hierarchy, consisting of the seraphim, cherubim, and thrones, immediately assist and minister unto the infinite Majesty of God. The second hierarchy, comprising the dominations, virtues, and powers, in a general way superintend the execution of God's decrees in the lower creation. The third hierarchy, made up of the principalities, archangels, and angels, execute the divine decrees in their individual application. It is especially in the exercise of these duties that the members of this hierarchy become the guardian angels, not only of individuals, but also of the various nations of the earth.

history, and revelation testify to the reality of their existence, your unbelief does not affect them.

2. When did God create them?—That is uncertain. Perhaps when He said, "Let there be light" (Gen. i. 5).

3. Why did God not create them in the enjoyment of heaven?—It was not His wish. As free agents, they naturally had the power of determining their future. Besides, as St. Paul truly says, "Heaven is a reward exceedingly great."

4. What is the number of created spirits?—This has never been revealed. The prophet Daniel saw "Thousands of thousands ministering to God, and ten thousand times a hundred thousand stand before His throne" (Dan. ii. 10).

7. Man.

Man is the noblest creature of the visible world. He is distinguished from the other visible creatures by the excellence of his origin, the dignity of his nature, as well as by the position he occupies in the economy of creation.

When God created the sun, moon, and stars, the earth with its varied vegetative and animal life, He merely said, "Let them be!" and they were made. But when He came to the creation of man, God hesitated. In fact, so important was the work before Him, that the Three Persons of the Blessed Trinity held a consultation. At length

they said: "Let us make man to our own image *and* likeness. Let him have dominion over the fishes of the sea, and the fowls of the air, and the *beasts,* and every creeping creature that moveth upon the earth" (Gen. i. 26). "And the Lord God formed man out of the slime of the earth; and breathed into his face the breath of life, and man became a living soul" (Gen. ii. 7).

The dignity of man has a threefold source, (1) the perfection of his body, (2) the spirituality of his soul, and (3) the divinity of the model after which his soul is made. Other creatures have beauty of form and power of action, but man possesses both in an eminent degree. Other creatures arrive at maturity in a short time, but man only after many years. Other creatures exist, live, move and feel, but man alone has a spiritual soul, understanding, and free will. Other creatures are entirely of the earth, earthly, but the soul of every human being is directly created by God. Other creatures, says St. Augustine, are the footprints of God, but man is His image and likeness. Indeed, God is not only the Creator, He is also the model after which man was made. "Let us make man to our own image and likeness," are His own words. Hence like God, man has understanding; like Him, he of necessity seeks his own happiness; like Him, he has dominion over his own actions. These natural endowments fit man for his divinely appointed position as king of the universe and crown of the visible creation.

He alone of all creatures on earth can exercise "dominion over the fishes of the sea, and the fowls of the air and the beasts, and every creeping creature that moveth upon the earth" (Gen. i. 26).

Objections.

1. "Human beings existed before Adam."

2. "Man came from uncreated matter through a series of evolutions, the ape being his progenitor."

3. "Man has evolved from primordially created species with the ape as his progenitor."

4. "Evolution is an accepted fact in the scientific world."

Answer.—These and similar theories are contrary to reason, history, and revelation. Reason has scientifically demonstrated that one species cannot evolve from another. History traces the human race to one common origin. Revelation declares that God directly created the first man and woman, Adam and Eve. For a person with a corrupt heart any specious pretext suffices to oppose the universal consent of mankind, and even to give the lie to the Almighty and His revealed truth. The only evidence discovered, however, which is inimical to the Mosaic cosmogony in general, exists in the imagination of those of whom the Holy Ghost declares, "The fool says in his heart, there is no God" (Ps. lii. 10).

him, the soul or principle of his life *must, there*fore, be of a higher, nobler order than the entire visible material world. In truth, the soul can produce effects that transcend matter. Like God, it has ideas. Like the angels, it sees the reason of things. Like God and the angels, the soul of man is, therefore, a spirit and as such is by nature incorruptible, or immortal.

The external agents that can act on the human soul are other human souls, angels, and almighty God. The only way that a spirit can be destroyed is by annihilation. This is an act peculiar to the Creator. The soul exists because God wishes it to exist. If God ceased to wish the soul's existence, it would instantly be annihilated. But does God wish the soul to exist forever? The mind of man can discover many reasons why the soul should exist forever. Revelation, however, tells us absolutely and emphatically that it is God's wish that the soul exist forever. It is, besides, a historic fact, frequently repeated and verified, that souls have made their existence known after they have left the body.

Reason asserts that the soul, as the nobler part of man, should not end its existence with the corruption of the body. There is, besides, a lurking desire, inborn in every human heart, to live forever. But would God have implanted in the heart of man a universal desire to live forever, if He did not intend to gratify it? Certainly not. It is, moreover, an undeniable truth, that the human

heart necessarily seeks happiness. Reason and experience, however, prove that all the fleeting honors, riches and pleasures of this life cannot satisfy this craving of the human heart. Would God, then, have implanted a universal longing for happiness in the breast of man without any possibility of gratifying it? Certainly not. It must, then, be true, as St. Augustine says: "Thou hast created me, O God, and my heart will never be at rest until it rests in Thee." Man's soul must be immortal. Furthermore, if the human soul were not immortal, the God of justice would have to reward and punish man adequately in this world. But every one knows that the honest man has a very poor chance in the competition of daily life. The justice of God, therefore, requires that man live for a future reward or punishment. Indeed, so indelibly has the truth of the soul's immortality been written on every human heart, that it has always been accepted as beyond all doubt by the universal consent of enlightened and moral mankind. Hence the anxious heart heaves a sigh of relief when it learns from the first chapter in the Bible that man is made "to the image and likeness of God." An image is a true representation. A likeness reflects the properties of the original. Man, therefore, is a true, though inadequate, representation of God and reflects His perfections. God is a Spirit that necessarily exists forever. The soul of man, the image and likeness of God, is, therefore, also a spirit that, by God's will, must

exist forever. This is the argument adduced by the inspired writer of the Book of Wisdom, when he unites the idea of the soul's immortality with the idea of God's image and says, "God made man incorruptible, and to the image of His own likeness He made him" (Wis. ii. 23).

Objections.

1. A soul cannot be imagined, hence it doesn't exist.—Rather say, hence it is a spirit, for a spirit cannot be imagined.

2. The soul is born, grows and decays with the body.—This is a mere assertion, that cannot be proved.

3. Thought is a secretion of the brain.—Better have your brain *examined.*

4. Daily observation proves that the soul perishes with the body.—Whose daily observation?

5. The imagination ceases with death; hence also the intellect, which depends on it.—While the soul is in the body, the activity of the intellect depends on the imagination. After the soul is liberated from its prison of clay, it need not look through its windows.

6. Many natural desires are vain, hence also the desire of happiness.—Particular and individual desires may be vain, but universal and necessary ones never.

7. At least this desire is vain in the reprobate. —Not vain, but frustrated by their bad will.

cated to our first parents; (4) proportionate means of attaining their exalted destiny. These means consisted (1) in an infusion of the divine virtues of faith, hope, and charity, as well as of the moral virtues and the gifts of the Holy Ghost; (2) the means of preserving and growing in every virtue by the proper use of the privilege of prayer and by the partaking of the fruit of the tree of life. Reason asserts that whatever the God of infinite perfection does, He does perfectly. Hence when God determined to create man He of necessity gave man whatever naturally pertains to the perfection of human nature. A finite agent might plan a work and fail in its execution through irresolution, or through a lack of ability or of means. But God's infinite perfection prevented Him from producing a physical, intellectual, or moral failure, when He had once decreed "to make man." The preternatural and supernatural prerogatives of our first parents, being superadded to nature by the God of goodness, can be proved by His revelation alone. Divine tradition gives us the entire doctrine on the subject. Most of this is contained in Holy Scripture. Thus we read of the preternatural gifts of: (1) Perfect reason; "God gave them [Adam and Eve] counsel, and a tongue, and eyes, and ears, and a heart to devise; and He filled them with the knowledge of understanding. He created in them the science of the spirit, He filled their heart with wisdom and showed them both good and evil" (Eccl. xvii. 5).

Hence, when our first parents disobeyed by eating of the tree of knowledge instead of the tree of life (Gen. ii. 9), they were expelled, and an angel with a flaming sword guarded the tree of life (Gen. iii. 24) lest, perhaps, they put forth their hand and take also of the tree of life, and eat, and live forever (Gen. iii. 22).

Objections.

1. Even if Adam had not disobeyed, he would have died.—This is an unwarranted assumption. For God expressly said, "In what day soever thou shalt eat of it, thou shalt die the death" (Gen. ii. 17).

2. The prerogatives of our first parents were all natural.—If so, man would have them to-day. Man's nature is essentially the same to-day as that of our first parents.

3. Human nature was essentially corrupted by Adam's sin. In consequence mankind has forfeited free will.—Man still has free will, hence his nature was not essentially corrupted.

4. Our first parents never had any special prerogatives.—This is contrary to all teaching, both human and divine.

10. Destiny.

The destiny of anything is the end or purpose for which it was made. When God created angels and men, He had a twofold purpose: (1) to manifest His glory, (2) to make these creatures the

mental doctrine of revealed Religion. In his assurance to Abraham, God gave expression to it, saying, "Fear not, I am thy protector, and thy reward exceedingly great" (Gen. xv. 1). The Saviour, therefore, rightly asks, "What exchange will a man give for his soul?" (Matt. xvi. 26). And again He says, "What doth it profit a man if he gain the whole world, and suffer the loss of his own soul?" (Matt. xvi. 26).

Objections.

1. Man has no final end in his actions.—Reason teaches that man always acts "that it may be well with him and his."

2. Man has no objective final end or destiny.—Reason and faith teach that he has.

3. Man's final end consists in the honors, riches, and pleasures of life.—These cannot satisfy the craving of the human heart after eternal happiness.

4. Man has no supernatural end or destiny.—Revelation and the common consent of mankind assert the contrary.

II. Heaven.

Heaven is the place and condition of reward for those angels and men who have been faithful to God in their probation. St. Paul gives us some idea of this "reward exceedingly great" (Matt. v. 12) when he says that "eye hath not seen, nor ear heard, neither hath it entered into the heart

of man to conceive, what things God hath prepared for those that love Him" (1 Cor. ii. 9). Both reason and revelation tell us that this reward is twofold. The one consists in the possession of God, the other in the enjoyment of the place and of the company of the elect.

Reason says that every being is one, true and good. When we apply this simple doctrine to God, we obtain a clearer idea of the essential reward of heaven. God is the eternal uncreated Truth. He is man's final destiny. He is the essence of goodness and beauty. By means of the beatific vision the blessed see the eternal Truth as He is. In heaven they attain the end of a long and toilsome pilgrimage. Their hearts are satiated at the very source of all goodness and beauty. This is essentially the cause of that "glory, honor, and peace to every one that worketh good" (Rom. ii. 10) which St. Paul proclaims to the Romans.

The other reward of heaven, called "accidental" to distinguish it from the possession and fruition of God, is unspeakably great and varied in itself, and threefold in its effect. It consists (1) in the possession of that perfect "liberty of children of God wherewith Christ hath made all men free"; (2) in the possession of a well-furnished "mansion" in the kingdom of heaven; and (3) in the enjoyment of the company of the angels and saints, and especially of the blessed Mother of God.

Some of the elect will enjoy a special liberty of

heaven. Those who have spread "the kingdom of God on earth" will be leaders among the celestial hosts. The martyrs will sing a hymn which no others can sing. And the virgins will be privileged to "follow the Lamb whithersoever He goeth." Naturally, then, God will wipe away every tear from the eyes of the elect. "They shall no longer hunger, nor thirst" (Apoc. vii. 16). Having patiently borne the heat and burdens of the day, they will now rest—rest secure against suffering and trial, rest in the possession of those joys that here below "eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive" (1 Cor. ii. 9).

Objections.

1. God is perfectly understood in this life.—This remark is foolish, if not impious.
2. In heaven the elect do not see God as He is.—"We shall see Him as He is" (1 John iii. 2).
3. The elect will enjoy the beatific vision only at the end of the world.—This assertion is contrary to common sense as well as to revelation. Such conduct on the part of God might justify man in deferring the payment of his own debts to Judgment Day.

12. Free Will.

Free will, or moral liberty, is the power of eliciting and directing one's own actions, or refraining

from doing so when the requisite conditions are present. The growth of a seed placed in favorable soil is elicited and directed by fixed laws of nature. The beast of burden does its work through physical compulsion. Man, however, though he may be physically forced, has a will which is master of its own actions.

The existence of free will in man is almost self-evident. For his daily actions bear testimony to his liberty, even when he acts from impulse and want of deliberation. This testimony of consciousness is emphasized by the existence of moral obligation. Every one admits the justice of moral law, and yet, how could there be a moral duty without a moral liberty? Indeed, moral duty is an evident proof of moral liberty. The truth is that the power which we call moral freedom is the very essence of the human will. For the will is defined as a rational appetite, that is, a faculty which is determined by reason, and not by necessity or physical coercion.

The teaching of sound reason on this subject is confirmed by divine tradition and the words of Sacred Scripture. In fact, free will is the first requisite for human merit. It is essential in the service of God. Hence God also insists on its proper use. "Turn to Me," He said to the Jews of old, "and I will turn to you" (Zach. i. 3). "Serve God with a perfect heart and a willing mind" (1 Peter xxviii. 9). "Be converted to Me and you shall be saved" (Is. xlv. 22). "Blessed

is he that could do evil things, and hath not done them" (Eccl. xxxi. 10).

Objections.

1. A free volition has no cause.—Free will is itself a cause.
2. Statistics prove that man is influenced by his surroundings.—Yes, but not forced by them.
3. Free will is impossible because God cannot foresee its actions.—All things are present to God.
4. Free will is opposed to psychology.—Your discovery is evidently false.

13. Merit.

Merit is that condition of an act which entitles its author to a reward. The only condition which confers a strict right to a reward is a contract. Suppose, therefore, that two men do an equal amount of work. The one has been hired, the other not. The first merits a reward, since "the laborer is worthy of his hire" (Luke x. 7); but the second has no strict right to compensation for his labor. These principles hold in every contract: (1) The contractor must furnish the work; (2) the work must be as specified; (3) the reward for the same must be as stipulated. Now, God has freely entered into a contract with both angels and men. He gratuitously bestowed upon them prerogatives which made them His children and heirs of His heavenly kingdom. Then, as the Saviour teaches

in the parable of the talents, God gave every adopted child that He took on probation both the opportunity and the means of meriting the exceedingly great reward of heaven. Finally, He deliberately promised that reward to them as the recompense of fidelity during the time of their probation. We need, therefore, not feel uneasy about God's fulfilling His part of the contract. He is both infinitely rich and just.

But let us examine the two other conditions as they apply to man. To merit, man, as the adopted child of God, must still be on probation. We know that his probation ends with death. For "after this, judgment" (Hebr. ix. 27). Man can, therefore, merit only while he lives on earth. Consequently, the Holy Ghost warns him, saying: "Before thy death work justice" (Eccl. xiv. 17). "Whatsoever thy hand is able to do, do it earnestly; for neither work, nor reason, nor wisdom, nor knowledge shall be in hell, whither thou art hastening" (Eccles. ix. 10). "Therefore," concludes St. Paul, "whilst we have time, let us do good" (Gal. vi. 10).

To merit, moreover, it is necessary for man that he be spiritually alive. If he is dead in sin, like a dead branch, he can produce no fruit. "As the branch cannot bear fruit of itself, unless it abide in the vine," says Our Saviour, "so neither can you, unless you abide in Me" (John xv. 5).

Besides, a human act must have three characteristics to be meritorious. It must, in the first

place, be morally free. For where there is no liberty, there can be no just reward or punishment. Secondly, the act must have been performed for God, to be entitled to a reward from Him. Only such actions has God bound Himself to reward. All others He will reject, saying: "Behold in them your will is found" (Is. lviii. 4). "Amen I say to you, they have received their reward" (Matt. vi. 16).

Finally, to be meritorious, the act must be *morally good,* and that as the act of a child of God. Sin can never please God. Acts done from a natural motive cannot deserve a supernatural reward. Hence, since man is free, his actions must be prompted by divine faith, hope, and charity to be meritorious. Then, and only then, do the words of St. Paul apply, "To him that worketh the reward is reckoned according to the debt" (Rom. iv. 4).

Objections.

1. Merit is unnecessary for heaven.—Certainly, if you don't intend to enter heaven.

2. No human work can merit heaven.—But God can give heaven as a reward for man's fidelity.

3. All will go to heaven.—Christ says, "If thou wilt enter life eternal, keep the commandments" (Matt. xix. 17).

4. Christ's merits were sufficient for all men. —Certainly sufficient. But they become efficacious in us only when, like a branch on the vine, we produce His fruits—good works.

5. Heaven is a gift.—It is both a gift and a reward, says St. Augustine. For when God rewards our merits, He crowns His gifts.

14. Divine Providence.

Divine providence is that wise and benign supervision wherewith God directs all things to His greater honor and glory, and to the individual welfare of every creature. Providence literally means the foreseeing and providing for something. A good father of a family, for example, foresees the ordinary wants of those dependent on him and provides for the same. In a more perfect way does the heavenly Father foresee the minutest wants of all His creatures, and He amply provides that they may individually attain the object of their existence. This providence is partly an act of God's wisdom, and partly a manifestation of His paternal goodness. For God is not only a wise designer, but also a loving Father. He has not only foreseen the career of every creature in a general way, but has even directed everything to their individual welfare. So far does God exert this paternal solicitude that He often makes man's voluntary faults later redound to his spiritual and temporal gain. A striking exemplification of this providence is seen in the history of Joseph and his brethren in Egypt. The same is seen in the action of God in turning the curse of Balaam into a blessing (2 Esdr. xiii. 2).

This wise providence of God on earth is not

confined to the welfare of creatures individually. It extends itself equally to them collectively, whether they be inanimate, irrational, or made to His image and likeness. There is but this difference in the distribution of the benefits of divine providence: Its solicitude increases in proportion to the dignity of God's creatures. This divine solicitude for man was clearly taught by the Saviour in His Sermon on the Mount. "Consider the lilies of the field," He said, "how they grow; they labor not, neither do they spin. Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns. Are not you more than they? If God doth so clothe the grass of the field, how much more you, O ye of little faith? For your heavenly Father knoweth that you have need of all these things. Seek ye, therefore, first the kingdom of God and His justice, and all these things shall be added unto you" (Matt. vi. 26-33).

Objections.

1. How do you reconcile moral evil with divine providence?—God gave man the use of his free will. During his probation, God permits man to sin.

2. How do you account for physical evil?—By sin, original sin, as history and revelation teach.

3. How are we to harmonize the unequal distribution of goods with divine providence?—In the first place it is true that God favors some

more than others, and all more than they deserve. But the unequal distribution of goods is primarily the result of human thrift, energy, and ability. It is the natural outgrowth of human society.

4. Why do the wicked prosper and the good suffer?—God often permits the wicked to prosper here because He is just and foresees that they will not prosper in the next world. He permits the good to suffer (1) to atone for their faults in this life; (2) to disengage their hearts from the world; (3) to unite them to Him by making them conformable to His Son; and (4) thus to increase their reward in heaven.

15. Predestination.

Predestination is the providence of God in regard to those results which His grace will produce in the order of time. What the ordinary providence of God is in the natural order, that predestination is in the supernatural. It is a token of God's special love. For, by His providence, God takes care that "not a hair will fall from our head without His knowledge and consent" (Luke xxi. 18). But by His predestination, God helps all "of good will" to merit the eternal reward of heaven. Predestination, therefore, is that wise foresight of God which "reacheth from end to end mightily, and ordereth all things sweetly" (Wis. viii. 1), united to that love which has prepared "glory, honor, and peace" (Rom. ii. 10) for all intelligent creatures, and bestows the

same on those who with good will co-operate with the grace of God.

To form a correct idea of the holy and salutary influence of divine predestination. man should try to look at things from God's point of view, as the final, formal, and efficient cause of creation. God is the divine architect. His goodness freely moves Him to magnify His glory by manifesting His perfections in and to intelligent and rational creatures. His infinite Truth is the plan, or model, according to which He proposes to reproduce His perfections in creatures. Naturally, God is the efficient cause of this copy or reproduction. His action, however, is not the same in regard to all creatures, for He acts with them according to their nature. In the physical order, the effect follows of necessity from the laws which He has established. But in the intellectual and moral order, the reproduction of God's perfection depends on the free co-operation of individual angels and men. From all eternity God sees the "good will" of His adopted children in ages to come. From eternity He, therefore, determines to do His share to make that "good will" efficacious. This determination on the part of God to reproduce His perfections in His adopted children of "good will," according to the model of His infinite Truth, or only-begotten Son by nature, and the practical carrying out of the same, man calls the divine predestination. All adopted chil-

dren whom God foresaw to have practical "good will," He calls by the gift of faith, justifies by His grace and glorifies eventually in heaven. Hence St. Paul says, "Whom He foreknew, He also predestinated to be made conformable to the image of His Son: that He might be the first-born among many brethren, and whom He predestinated, them He also called. And whom He called, them He also justified. And whom He justified, them He also glorified" (Rom. vii. 29, 30).

Objections.

1. Doesn't God predestine some to hell?—No. That is contrary to His perfection, justice, and holiness.

2. Predestination has no regard to merit.—Reason and revelation assert the contrary.

3. Why did God create those who He foresaw would become reprobates?—We must admit that God is infinitely perfect even when His ways are incomprehensible. Creation is a token of God's goodness. God created all for heaven, none for hell. In the present economy of God, not to "create those whom He foresaw to become reprobates" would interfere with the law of generation and, perhaps, destroy the human race. But aside from this, who can blame a father that sets up a worthless son in business, even when he foresees that the son will squander everything! Can you blame the goodness of the father for the

wickedness of the son? "Is thy eye evil because I am good?" (Matt. xx. 15.)

4. How is God's perfection manifested in the reprobates?—In the same way as the genius of the architect is manifested in Europe by the ruins of the Middle Ages. The reprobates, having deliberately refused to glorify God's goodness in heaven, must glorify His justice in hell.

III. Sin and Its Consequences.

1. The Sin of the Angels.

The sin of the angels was a sin of pride. For the Holy Ghost says that "pride is the beginning of all sin" (Eccl. x. 15). The nature of the probation to which the angels were subjected is not clearly revealed. Reason asserts that, as free agents, it was proper that the angels be subjected to a probation. Thus only could they enter heaven freely. As creatures, therefore, and as free beings on probation, they should freely conform to the mind and will of their Maker. The importance of this actual conformity becomes more apparent when we consider that in accordance with their spiritual nature, their probation was to consist in only one deliberate act. For, as it is the nature of man to work out his destiny by a series of acts, so it is the nature of an angel to reach its final end, or lose it irreparably, by one single act.

We know from Sacred Scripture that the occasion of our first parents' fall was the commandment not to eat of the tree of knowledge (Gen. ii. 17). But revelation is not so explicit as to the nature of the trial to which the angels were subjected. The common opinion, however, maintains that the occasion of their fall was the mys-

tery of the Incarnation of the Son of God. According to this opinion, God revealed this truth to the angels and commanded them to adore the Word Incarnate. This doctrine is based on the words of St. Paul, "When God bringeth in the First-begotten into the world, He saith: Let all the angels of God adore Him" (Heb. i. 6).

One-third of the celestial hosts, led by Lucifer, rebelled against their Maker. "And the tail of the dragon, which is Lucifer, drew the third part of the stars of heaven, and cast them to the earth" (Apoc. xii. 4). The malice of their sin was vastly intensified by the fact that the rebellious angels did not fall through error or passion. They inconsiderately consulted their own pleasure, with no regard to the will of God. Their choice was final and irreparable, according to their very nature, as well as by the positive will of God. The prophet Isaias describes this proud rebellion. St. John and St. Peter tell us the consequences of this sin. "How art thou fallen, O Lucifer, who didst rise in the morning?" asks the prophet, "thy pride is brought down to hell. And thou saidst in thy heart: I will sit in the mountain of the covenant, in the sides of the north. I will ascend above the height of the clouds. I will be like the Most High" (Is. xiv. 11-14). St. John goes on to tell us how the faithful angels gathered in defense of their Maker. And "there was a great battle in heaven, and Michael and his angels fought with the dragon, and the dragon fought

and his angels, and they prevailed not, neither was their place found any more in heaven. And that great dragon was cast out, that old serpent, who is called the devil and Satan, who seduced the whole world; and he was cast into the earth, and his angels were thrown down with him" (Apoc. xii. 7-9). Our Saviour therefore says, "I saw Satan like lightning falling from heaven" (Luke x. 18). For, says St. Peter, "God spared not the angels that sinned, but delivered them drawn down by infernal ropes to the lower hell, unto torments, to be reserved unto judgments" (2 Peter ii. 4).

Objections.

1. How could the angels sin?—By a perverse use of their free will.

2. How could Michael, an archangel, overcome Lucifer, the prince of angels?—By the power of God.

3. Where are the fallen angels now?—Some in hell, others about the earth.

4. Do the fallen angels on earth suffer?—Yes; they carry their hell with them.

5. Why were not all condemned to hell immediately?—Perhaps on account of a difference in their malice. At any rate the reason has not been revealed. It may also have been on account of their temporal destiny to execute the decrees of providence, which they now oppose. Perhaps, also, to try man, that he may prove himself worthy

of the inheritance which the angels forfeited by their sin.

2. Hell.

Hell is the place and condition to which God condemns all angels and men who finish their probation at enmity with Him. Hell was originally created for "the devil and his angels" (Matt. xxv. 4). It will be the eternal lot of all the reprobate.

Like the doctrine of the existence of God and the immortality of the human soul, the truth of a place of reward and a place of punishment is indelibly recorded on every human heart. It flows from the very idea of a God of holiness and justice, dealing with intelligent and free creatures. It is necessary also as a sanction of God's law. For "the fear of the Lord is the beginning of wisdom" (Prov. i. 7).

This fundamental dogma of reason is insisted on again and again in Sacred Scripture. Only "the fool" who "says in his heart there is no God" will venture to add, "there is no hell." Corresponding to the double malice of sin, there is a twofold punishment in hell. The one is called the pain of loss, the other the pain of sense. The first consists in the loss of God forever. This is that "worm of conscience which dieth not" (Is. lxvi. 24). At death, the soul realizes that God alone can make it eternally happy. If it has voluntarily incurred the loss of God during life, it must suffer the remorse of its folly without sym-

pathy, without advantage, and without consolation. The second punishment is called the pain of sense. This tortures the sinner for the perverse use he made of his free will by lavishing his affections inordinately upon creatures. It consists (1) in the slavery of Satan—"They shall be tormented by day and by night forever and forever" (Apoc. xx. 10); (2) in the imprisonment of hell—"They shall be shut up there in prison" (Is. xxiv. 22); and (3) in the torture of the fire of hell, where "every one will be salted by fire" (Mark ix. 48).

"By what things a man sins," says the Holy Ghost, "by the same will he be punished" (Wis. xi. 17). This judgment applies also to the fallen angels. For Lucifer sinned by wishing to be like unto God and thus reign over the other angels. He is punished by being made to reign over all the reprobates in hell and surpass them all in suffering. There the seraphim, cherubim, and thrones that followed him to perdition constitute his throne and minister the curse of God to him. There the fallen dominations, virtues, and powers conspire with him to overthrow the Church of Christ and make snares for the destruction of human souls. From there the fallen principalities, archangels, and angels go to tempt all of "good will" and execute their master's orders in his kingdom of the world. When they succeed by means of "the concupiscence of the eyes, the concupiscence of the flesh, and the pride of life" (1 John ii. 16) in ruining a soul, they bring

that soul in triumph to hell. At the throne of Lucifer they claim as their reward the privilege to torment that soul "by day and by night forever and forever" (Apoc. xx. 10). While executing the sentence of "the just Judge of the living and the dead," they taunt that soul with its misfortune. They laugh at its destruction. They ever remind the reprobate of time misspent, of opportunities lost, of graces abused, and above all, of their folly in preferring the pains of hell to the infinite joys of heaven. Thus the imps of hell deliver those souls up to despair. "They imprison them in a prison" (Is. xxiv. 22), where "their worm dieth not, and the fire is not extinguished" (Mark ix. 43). Thus the reprobate must suffer to the day of doom, when Jesus Christ will renew their sentence, saying, "Depart from Me, you accursed, into everlasting fire" (Matt. xxv. 47).

Objections.

1. Hell is against reason.—Say rather that your desire is against reason.

2. God is so good.—Because God is so good He died on the cross to save you from the eternal torments of hell. God is good, but He is just and holy likewise.

3. Eternal damnation for a momentary sin is unjust.—Like capital punishment for murder.

4. Probation will continue after death.—No, sir! You had better "make hay while the sun shines."

3. Influence of the Spirit World.

The spirit world, in its widest sense, includes God, angels, devils, and the souls of men. God is a Spirit infinitely perfect, who of His very nature seeks the welfare of all His creatures. Angels have become the lasting friends of God by their fidelity. The devils drew the curse of God upon themselves by rebelling against Him. Human souls are spirits, destined to union with a body.

God influences man not only through the senses, by the effects of His providence, but also by directly enlightening his mind and immediately influencing his will to choose a particular good. This is usually called the effect of God's grace.

Created spirits, however, can influence man only through the senses, and that only in so far as God permits them and man yields to their influence. Belonging to a higher order than man, angels and devils know many secrets of nature that are profound mysteries to man. With this superhuman knowledge and power, angels and devils can transport material bodies, though not substantially transform them, and produce other effects that are wonderful and, at first sight, may seem miraculous to man. Thus they can act on the external senses in two ways, by a corporeal transmutation or apparition, which is of rare occurrence, and by an illusory sensation with its

consequent impression on the imagination. They can also enter the body of man and act on his internal senses by directly impressing an image on his imagination, by affecting his material memory, and by working on his sensitive appetite. Thus they exercise their power of persuasion, and often influence man either for good or for evil. In this way the good angel, who has been appointed man's guardian, influences him to "seek first the kingdom of God and His justice" (Matt. vi. 33), while at the same time he protects man against harm resulting from the laws of nature or the malice of the evil spirits.

On the other hand, as the enemies of man and his salvation, the devils do all they can to effect his temporal and eternal ruin. They not only counteract the influence of the good angel, but even attempt to gain possession of man, and work, through his instrumentality, as God alone can do. When they try to influence man actually to do evil, by working on his senses or exciting his passions, we call their action a "temptation." The Apostle St. Peter warns us against these temptations, saying, "Be ye sober and watch because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour. Whom resist ye strong in faith: knowing that the same affliction befalls your brethren who are in the world" (1 Peter v. 8). St. Paul exhorts the faithful to resist the devils, saying, "Put ye on the armor of God, that you may be able to stand

against the deceits of the devil. For your wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places" (Eph. vi. 11).

When the devil, by divine permission, surrounds or enters a human body and exercises dominion over it, we call his action "diabolical possession." The Gospel narrates that the Saviour not only cured many persons afflicted in this way (Matt. iv. 24, xii., viii.; Mark i. 32; Luke xi.), but also gave His ministers power to do the same (Matt. x. 1; Mark xvi. 17).

When the devil aids man to perform marvelous deeds, as the Bible tells us was the case with the Egyptian magicians, we call their action "diabolical magic" (Exod. vii. 22, viii. 18, xxii. 18; Levit. xix. 31; Kings xxviii.; Wis. xvii. 7; Matt. xxiv. 24; Thess. ii. 9). Though these and other diabolical manifestations have grown rarer since the triumph of Christianity, they still occur in our day, especially in heathen lands.

During man's earthly sojourn, one human being can influence the mind and will of another only through the external senses. This is done either directly or indirectly by means of words and actions. Since the faculties and the senses of some individuals are naturally stronger and more developed than those of others, some persons may have power of perception and influence that may seem marvelous to others. In this way there may

exist natural causes, still unknown, which produce such varied phenomena as presentiment, telepathy, and hypnotism. Hypnotism may be called a "human possession." It consists in one person gaining control over another person by subjecting him to a nervous sleep. While this sleep lasts, the hypnotizer can influence that person at will, as though he were a part of himself. This mysterious procedure can be justified only in an extreme emergency, and only with every precaution against harm. The danger of harm arises from (1) a loss of self-control in the subject; (2) a consequent undue power of influence over him by the hypnotizer, and (3) above all, from the fact that hypnotism paves the way for diabolical influence. For, to state the case mildly, it cannot be denied that hypnotism, especially when promiscuously practised, at least offers the devil a splendid opportunity to interpose his insidious agency for that of man.

When a human soul has left the body, it ordinarily has no further relations with this world. "After death, the judgment"; then heaven, hell, or temporary purgatory will be that soul's abode. By special dispensation of Providence, however, it has happened, as history testifies, that a human soul returned to the scene of its former activities. Thus it has happened that at the moment of death a soul manifested herself to distant relatives and friends. It has even happened, with divine permission, that the soul of a deceased made her

presence felt in a certain place for a long time after death or at stated intervals.

Objections.

1. I don't believe in the spirit world.—Your unbelief does not rule it out of existence.

2. I don't believe in the devil.—That will make you an easy victim for him.

3. The devil has no influence in the world.—Voltaire said, "Deny the devil and you deny the Saviour."

4. This talk about the devil has been overdone.—Do you refer to the language of St. Peter, or of St. Paul?

5. What can Satan do to me?—Whatever God permits. Read the Book of Job.

6. How does Satan tempt man?—Much the same as man tempts man, only more effectively.

7. Why does God permit this tempting?—To give man an opportunity to merit the crown which the devils lost by sin.

8. I cannot convict Satan of tempting me.—That shows his shrewdness and experience.

9. What knowledge do fortune-tellers possess?—Usually only the knowledge of proving to the world that "the fool and his money are easily parted."

10. What is spiritism?—A mixture of imposition and devil-worship.

11. Is every ghost-story to be believed?—No.

4. Original Sin.

Original sin is the privation of original justice and holiness which we inherit from Adam. This privation was voluntarily and directly effected by Adam's first sin. It is transmitted to all his descendants, because in Adam all have sinned. In eating the forbidden fruit, Adam acted in a twofold capacity—in his own name, and as head of the human race. His action may be compared to that of the father of a family who gambles or drinks. That father is aware that in squandering the family possesions he impoverishes not only himself, but every member of his family as well. So Adam was perfectly aware, when he committed this grievous sin, that by God's decree he was acting not only as an individual, but also as the head of the human race. Thus Adam deprived himself and all his descendants of the supernatural and preternatural prerogatives with which God had endowed mankind, and weakened human nature by inclining it to evil. In consequence of this first sin of Adam, man comes into the world in spiritual poverty. Instead of possessing original justice and holiness, as intended by God, man comes into the world as an enemy of God.

The unanimous teaching of tradition, both sacred and profane, on the subject of original sin, is clearly stated by St. Paul: "By the disobedience of one man, many were made sinners" (Rom. v. 14); "As by one man sin entered into this world,

[redacted]

and *by* sin death, so death passed upon all men, in whom all have sinned" (Rom. v. 12). Hence the Psalmist rightly says, "Behold I was conceived in iniquity, and in sin did my mother conceive me" (Ps. l. 7).

Objections.

1. There never was an "original sin."—This is a most gratuitous, though not original assertion.

2. Mankind did not sin in Adam.—Better read St. Paul's Epistle to the Romans (v. 12-14) again.

3. Children to-day are born in the state in which God created Adam.—If that were true, David would not have lamented the sin in which his mother conceived him (Ps. l. 7).

4. Didn't Eve commit the first sin?—Yes, but the first sin was not the "original sin."

5. Wouldn't there have been an original sin if Eve had sinned and Adam not?—No.

6. Doesn't original sin consist in concupiscence?—No; inordinate concupiscence is a consequence of original sin.

7. Doesn't original sin consist in suffering and death?—No. "Death is the wages of sin" (Rom. vi. 23).

8. Isn't original sin the imputation of Adam's guilt?—It is rather the sin of the human race.

9. How is original sin transmitted?—By human generation.

10. Would the Son of God have become man if man had not sinned?—That is not revealed. If man had not sinned, the Son of God would certainly not have come as Redeemer.

5. Consequences of the Fall.

The consequences of the fall of Adam were (1) the loss of all supernatural and preternatural gifts; (2) an inordinate inclination in mankind to evil. Our first parents were fully aware of the conditions of their probation. They knew perfectly that the gifts of original justice and holiness were not only gratuitous in their bestowal, but conditional likewise in duration. They fully comprehended the commandment God had given to Adam when He said, "In what day soever thou shalt eat of the tree of knowledge, thou shalt die the death" (Gen. ii. 17). But only after "the eyes of both were opened" by "the knowledge of good and evil" did they fully *realize* the consequences of that sin, the gravity of which they had fully comprehended before.

The consequences of original sin for mankind are three in number: (1) The corruption of human nature. This consists in a darkening of the mind, a weakening of the will, and an inordinate inclination to evil in the irascible and concupiscible appetites. (2) The second effect of original sin is a liability to suffering and death, with all the physical and mental misery that these terms imply. (3) The third effect is the eternal

ise of a Redeemer. When the angels were on probation, they could, according to their intellectual nature, work out their destiny by a single act of submission to the divine will. Many rebelled, however, and were confirmed in wickedness, by the malice of their own choice. Being thus immortally fixed in their opposition to God, He could offer them no hope of pardon, but had to punish them without mercy. Man's probation is of a different nature. Being a rational creature, he could attain his final end only by a series of deliberate acts. Though he sinned grievously, he was not confirmed in wickedness; his probation was still in progress. It is true that by squandering the treasures of grace, which God had so lavishly bestowed upon him, man justly merited death. But the sentence which he had pronounced against himself remained suspended. God, therefore, "who does not wish the death of the sinner, but rather that he be converted and live," took advantage of this condition to offer man hope of pardon. The Blessed Trinity again took counsel, even as they did in "making man to their own image and likeness." Then the eternal Word offered Himself as Redeemer of the human race. He wished to assume both our nature and the responsibility of our guilt. "Behold, I come," He said, "to do Thy will, O God" (Ps. xxxix. 8). Thus the infinite wisdom and love and mercy of God discovered a way to avert the sentence of damnation from man and give him hope for life

pardon?—The same as that of the fallen angels. They, too, retain their supernatural destiny.

7. Actual Sin.

Actual sin is any deliberate thought, word or deed contrary to the law of God. By His holy law, God has placed a limit to the exercise of that free will with which He has endowed His intelligent and rational creatures. His object in limiting, or circumscribing, the exercise of their free will was to give these creatures an opportunity of proving themselves worthy children of God, and thus meriting heaven by preferring God's will to their own.

When a creature with a free will knowingly and willingly transgresses God's law, he commits a sin. This transgression is, therefore, different from original sin, which, though an actual sin in Adam, is inborn in his descendants. Actual sin is also called personal sin, because it is attributed to the person who commits it.

Reason makes a distinction between sin and sin. It asserts that one sin may be a serious transgression of God's law, another only a slight infraction of the same. In daily life, man readily sees the difference between stealing five dollars and stealing five cents. The first he calls a serious wrong to his neighbor, the other a slight one. A serious offence against God's law is a mortal sin; a slight offence, a venial sin. A serious offence against a fellow man severs the tenderest ties of

human race or to a particular individual is always considered the matter of a mortal sin. Revelation, besides, specifies many sins as serious transgressions. As far as the knowledge of the law curtailing man's liberty is concerned, it is necessary that man, at the moment of sinning, advert to the fact that he is acting contrary to God's law in a serious manner. This may be done in an instant, or it may be the result of reflection, just as the consent of the will may be instantaneous, or the result of more or less deliberation.

Objections.

1. There is no such thing as sin.—"The just man falleth seven times in the day" (Prov. xxiv. 16).

2. Why does God punish sin so severely?—Because sin is so great an evil.

3. In what does the malice of sin consist?—In the base contempt and the vile ingratitude with which the sinner rebels against the God of infinite majesty and goodness.

4. How can a sin be an infinite offence, when it is the act of a finite being?—The malice of an offence is measured by the dignity of the person offended. The dignity of God is infinite; hence also the offence.

5. How many venial sins make a mortal sin?—As a rule sins do not coalesce like dollars and cents. Venial sins weaken man to resist temptation and thus lead to grievous offences; but no

number of venial sins, however great, equal one mortal sin in gravity.

6. What is a capital sin?—A sin which leads *to* other sins. There are seven capital sins, viz., pride, covetousness, lust, anger, gluttony, envy, and sloth.

8. The Forgiveness of Sin.

The forgiveness of sin is the remission of the guilt and the punishment of sin. The past cannot be recalled, but its errors may often be remedied. It is thus with the sins of the past during life. Every sin produces a twofold effect—it offends God and it deserves punishment. The same persons that were affected by the sin are primarily concerned in its forgiveness. These are God and the sinner. God, being infinite, can forgive any sin. Being infinitely merciful, "God does not wish the death of the sinner, but rather that he be converted and live." The sinner, while he is on earth, may return to that God against whom he rebelled by sin. For, "while there is life there is hope." As long as the sinner is on probation, therefore, the forgiveness of man's sins is possible, both on the part of God and on the part of man.

Naturally, for the actual forgiveness of sin, man must co-operate with God. It does not suffice that God offer pardon; that pardon must also be accepted by man. To accept the offered pardon man must undo the sinful action, which virtually

endures in his heart. This he does by a true conversion. By sin man turned away from God and lavished his heart's affection inordinately upon the creature. He must now detest his sinful conduct, sever his heart from inordinate attachment to creatures, turn back to God and ask His pardon. This is the teaching of the Saviour, in the parable of the prodigal son. That son offended his father, by deserting him for the sake of sinful companions. When he entered into himself, however, that son detested his wicked conduct, left his sinful companions, returned to his father, asked his father's pardon, and promised fidelity for the future.

In addition to what the very nature of a free transgression requires for its forgiveness, God may insist on the fulfilment of other conditions before He grants the coveted pardon. He is the creditor, man the debtor. This right of God becomes even more apparent when we consider that man is an insolvent debtor. He can never pay his debt. He can only beg God to cancel it. Now, if an ordinary debtor can never prescribe to his creditor the conditions under which he will pay his debt, much less can man prescribe to God the conditions of his forgiveness. The simple truth is, that man is a beggar at the throne of God's mercy. The truth is, that the severest conditions which God could impose would be light for the sinner who longs to recover his right to heaven and escape the torments of hell.

the Baptist. For the Evangelist tells us that "then went out to him Jerusalem, and all Judea and the country about the Jordan, and were baptized by him, *confessing their sins*" (Matt. iii. 5).

One reason why God insisted on confession is, no doubt, to give the sinner the opportunity to repair the pride of his rebellion by an act of humiliation. A great reason, however, is the desire of the God of mercy to give man a *strong assurance of forgiveness*. For it cannot be denied that man, on the one hand, desires the greatest possible certainty in regard to his salvation, and, on the other hand, is no competent judge in his own case. For how easily would he not be influenced by self-love to imagine that he had adequately satisfied God and repaired His law, or by fear to torture himself about his repentance? Certainty of forgiveness must, therefore, come from God. He could give man that certainty in two ways: (1) directly, by a revelation; or (2) through the agency of a fellow man. Now, history tells us that God has always treated with man through the agency of man. By the Law of Moses, God gave His priests of the Old Law the power of declaring the sin forgiven when the sacrifice had been offered for the repentant sinner. The priest "shall pray for him and for his sin, and it shall be forgiven him" (Levit. iv. 35). This power which the priests of the Old Law possessed of declaring sins forgiven, Jesus Christ perfected in the New Dis-

justice of His heavenly Father for the sins of mankind; (2) to free man from the slavery of Satan; and (3) to make him again a worthy child of God. The first object we call the Atonement; the second the Redemption, and the third, the Sanctification of mankind.

God could have saved the human race in many ways without the humiliating Incarnation and cruel death of His divine Son. The conferring of original justice and holiness, for instance, was gratuitous in the first place; might it not have been so again? Then, God might have accepted the satisfaction of an angel or of a human being, if He so desired. It was really to show His exceedingly great love for us that God became man. "Christ hath loved us, and hath delivered Himself for us" (Eph. v. 2), says St. Paul. But if, as was the case, God insisted on an adequate satisfaction, or reparation, then the Incarnation was absolutely necessary for the restoration of the human race. For only a divine Person could make adequate atonement for the infinite malice of sin.

The personality resulting from the union of the human and the divine natures in the Second Person of the Blessed Trinity is the God-Man, Jesus Christ. At the very moment in which the soul of Jesus was created and united to His human body, His divine nature was substantially united to both His body and His soul. Thus were the two natures, human and divine, united in one divine Person. This Person, Jesus Christ, is the

Son of God. "The Holy Ghost shall come upon thee," said the angel to the Blessed Virgin; "and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God" (Luke i. 35).

The divinity of Jesus Christ is emphasized by St. John, who declares that, "The Word was made flesh" (John i. 14), as well as by the Saviour Himself, who says, "The Father and I are one" (John x. 30), and, "Before Abraham was made I am" (John viii. 58). The humanity of Christ naturally follows from the words "conceived," "born of a Virgin," "suffered," and "died" which the sacred writers use in speaking of Jesus Christ.

The human will of the God-Man manifested itself frequently during His public life. It was especially during the anguish in the garden, however, that His human will was revealed, recoiling as it did before the impending suffering and death which the God-Man had chosen to undergo for the sake of mankind. In that awful struggle between His divine and His human will, Jesus gave us a sublime example of conformity to God's holy will. "Father, if Thou wilt," He prayed, "remove this chalice from Me: but yet not My will but Thine be done" (Luke xxiii. 43).

Objections.

1. God could not become man, for man is a

creature.—God could assume human nature, but He could not be changed into it.

2. Jesus Christ was perfect man.—Yes, and perfect God.

3. Jesus Christ is the Son of God by adoption.—Revelation and history prove Him to be the only-begotten Son of the Father.

4. Did Christ really perform miracles?—Certainly. Read the Gospels.

5. Why, then, did the Jews put Him to death?—They may have been ignorant of the fact that Christ was the Messias. Certainly they were jealous of His power and revenged themselves for being rebuked by Christ.

6. Are there any false doctrines regarding the personality of Jesus Christ?—There are eight: (1) Ebion taught that Christ was but a human person. (2) Manes held that Christ had no real body. (3) Valentius asserted that Christ brought the human body from heaven. (4) Apollinaris maintained that a part of the divinity was changed into the human nature of Christ. (5) Arius imagined that Christ had no human soul. (6) Nestorius declared that in Christ there are two persons. (7) Eutyches contended that in Christ there is but one compound nature. (8) Sergius supposed that there is a divine, but no human will in Christ.

10. The Atonement.

The atonement is the satisfaction which Jesus

Christ made to God for the sins of the world. When there is question of an adequate reparation, the satisfaction must not only equal the offence, but also be acceptable to the injured person. These conditions are perfectly fulfilled by Jesus Christ in atoning for the sins of the world. In the first place He really made atonement, for "surely He hath borne our infirmities and carried our sorrows" (Is. liii. 4). Then His satisfaction was acceptable to His heavenly Father; in fact, it was performed in obedience to His wish. "He humbled Himself," says St. Paul, "becoming obedient unto death, even the death of the cross" (Phil. ii. 8). Finally, the reparation which Jesus Christ made by His suffering and death was superabundant. For, as the same Apostle says, "where sin did abound, grace did more abound" (Rom. v. 20).

Jesus Christ alone could make adequate satisfaction. Being God, His slightest action had infinite value in the sight of His heavenly Father. Being man at the same time, He could suffer and atone for the sins of the world, "blotting out the handwriting of the decree that was against us, which was contrary to us. And He has taken the same out of the way, fastening it to the cross" (Col. ii. 14).

Objections.

1. Was it necessary that Christ should suffer for us?—Yes, because God required an adequate atonement.

2. If the slightest act of Christ gave infinite satisfaction, why did He suffer all He did?—To manifest His love for us and thus win our love.

3. Why did the heavenly Father punish His innocent Son for the sins of the world?—Because the Son volunteered to satisfy for the sins of the world. "No man taketh My life from Me," He said, "but I lay it down of Myself" (John x. 18).

11. The Redemption.

The Redemption is the liberation of mankind from the slavery of Satan by the sufferings and death of Jesus Christ. St. Peter says, "By whom a man is overcome, of the same also is he the slave" (2 Peter ii. 9). This general truth has particular force when applied to our first parents. Adam and Eve were created the children of God. As such God gave them the dominion of the whole earth (Gen. i. 28). Hence, "to serve God was to reign." By sin, however, the evil spirit triumphed over our first parents. In consequence they lost not only the dominion over the world, but even their liberty as children of God, and justly became the slaves of Satan. By His sufferings and death, however, "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. iii. 13). "He hath delivered us from the power of darkness, in whom we have redemption through His blood" (Col. i. 13). This Our Saviour likewise asserted when He said,

"*Now* is the judgment of the world. *Now* shall the prince of this world be cast out" (John xii. 31). Therefore St. Paul tells the Corinthians that they "are bought with a great price" (1 Cor. vi. 20). And St. Peter exhorts the faithful to serve God with a loyal heart, "Knowing that you were not redeemed with corruptible things, as gold or silver, but with the precious blood of Christ" (1 Peter i. 18).

Objections.

1. Do you mean to say that Adam and Eve really became the slaves of Satan?—Certainly.

2. How did Christ redeem man?—By paying the price of His ransom.

3. Did Christ pay the ransom to Satan?—Not to Satan, who unjustly enslaved man, but to God, whom man had unjustly deserted.

4. If Christ paid the ransom, then no man is a slave of Satan now.—That does not follow. Christ really paid the ransom for all mankind; but man must individually be liberated from the slavery of Satan, or sanctified by having the merits of Christ applied to him, before he is really free with "the freedom wherewith Christ hath made us free" (Gal. iv. 31).

12. Sanctification.

Sanctification is the application of Christ's merits to individual souls. It is evident that Christ's voluntary suffering and death not only

had meritorious value, but were actually of infinite value in the sight of God. Jesus Christ was God: His smallest meritorious action was divine, and hence, infinite in merit. What treasures of merit He, therefore, accumulated by His holy life! What greater claims can be made upon God than Jesus Christ, the God-Man, made by His voluntary sacrifice upon the cross? His merit is absolutely infinite. Hence St. Paul could justly say, "Christ became, to all that obey Him, the cause of eternal salvation" (Hebr. v. 9).

In repairing the honor of His heavenly Father and freeing man from the slavery of Satan, the God-Man was free to consult the dictates of His all-embracing love. But in applying His infinite merits to individual souls, He must respect the free will of man. Consequently He does not force His graces upon man, but applies them only to those who show themselves to be "of good will," by obeying Him. It is particularly in this sense that "Jesus Christ, our advocate with the Father, is the propitiation for our sins" (1 John ii. 2). It is with man's consent and co-operation that "the blood of Christ, who by the Holy Ghost offered Himself unspotted unto God, cleanses our conscience from dead works to serve the living God" (Hebr. ix. 14). It is thus, and thus alone that we are raised again to the supernatural life and become the children of God and heirs to the kingdom of heaven. It is only when we obey Christ in all things that we are really living in

Christ and are being sanctified through His merits. Only then will "the Spirit Himself *give testimony to our* spirit, that we are the sons of God. And if sons, heirs also; heirs indeed of God, and joint heirs with Christ; yet so, if we suffer with Him, that we may be also glorified with Him" (Rom. viii. 16,17).

Objections.

1. Faith suffices unto salvation.—Then why did Jesus say, "If thou wilt enter unto life, keep the commandments" (Matt. xix. 17).

2. The merits of Christ are imputed to us.—They must be applied if they are to benefit us. Millions might be imputed to you, while at the same time you should die of starvation.

3. Man is absolutely depraved.—Thank God, there are still many good people in the world, who profess and live up to a high standard of morality.

4. What, then, must I do to be entitled to salvation through Christ?—

(1) Pray for the gift of faith. "Ask and you shall receive" (John xvi. 24).

(2) Believe all that Christ has taught. "Without faith it is impossible to please God" (Hebr. xi. 6).

(3) Be baptized. "Unless a man be born again of water and the Holy Ghost, he cannot enter the kingdom of heaven" (John iii. 5).

(4) Prove your love for God by keeping the commandments. "If you love Me, keep My commandments" (John xiv. 5).

(5) Hope in God through the merits of the Saviour, for He says, "Without Me you can do nothing" (John xv. 5).

13. Death.

Death separates the soul and body of man and terminates his earthly pilgrimage. Perhaps the only truth that has never been called in question is the truth that man must die. This truth is so evident that death is universally admitted to be the common lot of mankind. To the person who believes in divine revelation the cause of death is just as evident. For St. Paul says, "By one man sin entered into the world, and by sin death; and so death passed upon all men, in whom all have sinned" (Rom. v. 12). If God had created man for a merely natural end, then death would always have been as natural for man as for any other creature with organic life. Having created man in original justice and holiness, however, God made him incorruptible. But the sin of Adam destroyed this immunity from sickness and death. It robbed him of the special favors of heaven and reduced him below the level of a merely natural state. This new condition was plainly announced to Adam by God Himself, when, judging him for his sin, He said, "In the sweat of thy face, shalt thou

eat thy bread till thou return to the earth, out of which thou wast taken; for dust thou art and into dust thou shalt return" (Gen. iii. 19). As the natural consequence of original sin, "it is therefore, appointed to man once to die" (Hebr. ix. 27). "For God made not death," says the Wise Man, "neither hath He pleasure in the destruction of the living" (Wis. i. 13).

The physical result of death is that "the dust returns into the earth whence it was taken and the spirit returns to God who gave it" (Eccl. xii. 7). The moral effect of death is likewise twofold: (1) it puts an end to man's probation which is called life; (2) it ushers him before the judgment-seat of God.

The probation of man is positively limited by God to his earthly existence. "For it is easy before God in the day of death to reward every one according to his ways" (Eccl. xi. 28). The time of merit will then be past. For "if the tree fall to the south, or to the north, in what place soever it shall fall, there shall it be" (Eccl. xi. 3). Hence the Saviour says, "The night cometh when no man can work" (John ix. 4). "Be ye, then, also ready; for at what hour you think not the Son of man will come" (Luke xii. 40).

Objections.

1. Death is the common debt to nature.—Rather, to nature corrupted by sin.

2. Death does not end the period of probation.—Your assertion is opposed to revelation.

3. Probation will continue throughout eternity.—Nonsense.

4. For death does not rob man of his free will.—It confirms him in grace or in sin.

5. Why, then, is the time of death uncertain? —In His mercy, God conceals the time of death to protect man against presumption on the one hand and despair on the other, to inspire him with sorrow for past sins and to spur him on in good work.

14. The Particular Judgment.

The particular judgment is the judgment which every soul undergoes at the moment of death and in which its future condition is justly determined by God according to its merits. As soon as a laborer has done his work, he is judged "worthy of his hire" (Luke x. 7). As soon as a criminal is convicted, his sentence is pronounced. These simple truths are accepted by God and man. God acted according to these principles of justice when treating with the angels after their probation. The good were immediately rewarded, while the rebellious ones were instantly punished. Thus also, says reason and revelation, will God do to man individually as soon as his probation is ended. Indeed, death is God's messenger summoning man to judgment. Hence St. Paul simply says, "It is appointed unto man once to die, and after this,

the judgment" (Hebr. ix. 27). It was thus, as the Saviour tells us in the parable, that justice was meted out to the rich man and poor Lazarus (Luke xvi.). Hence the author of Ecclesiasticus rightly warns man, saying: "In the day of good things be not unmindful of evils; and in the day of evils be not unmindful of good things. For it is easy before God in the day of death to reward every one according to his ways. The affliction of an hour maketh one forget great delights, and in the end of a man is the disclosing of his works" (Eccl. xi. 27-29).

As soon as the soul leaves the body, therefore, it appears before the judgment-seat of God. The eternal light of God then enables that soul to see its entire moral life in all its shades and circumstances. In the same instant, the judgment of "the just Judge of the living and the dead" is pronounced and executed. Whether heaven, hell or purgatory be the verdict, the soul equally understands and accepts the complete justice of the sentence, and hastens to submit to its execution.

Objections.

1. The soul is not judged till the end of the world.—There is no certainty for this statement.

2. Why does God judge man twice?—First to determine man's lot; secondly to vindicate His providence.

3. Who is this Judge?—The God-Man, Jesus Christ.

4. Why does Christ and not the Blessed Trinity judge man?—Because Christ ransomed man by His death on the cross. In consequence of this, man can come to the Father only through Christ, who has acquired every claim upon him.

15. Purgatory.

Purgatory is the temporary state and condition to which those holy souls are sentenced after death who leave this world without having fully satisfied the justice of God for the temporal punishment due to their sins. This place is called purgatory. from the Latin word "purgare," which means to purify. The doctrine of a middle place in the next world is so reasonable that even Plato and other heathen philosophers of ancient times presumed it. "After this life of probation is ended," says Plato, "the very bad go to hell, the very good are admitted to heaven, while those who are moderately good and bad will be purified by temporal suffering and finally admitted to heaven" (De Anima).

This doctrine of reason is confirmed by revelation. Revelation tells us that, though God is holiness itself and can admit nothing defiled into heaven (Apoc. xxi. 27), He has, however, discovered a way to purify man from the remains of sin after death. Indeed, if "the just man falleth seven times a day," who can honestly claim to be worthy of immediate admission to heaven? Is it not true that practically speaking this doctrine of

purgatory is as consoling as it is reasonable? In fact, Judas Machabeus gave expression not only to the belief of his day, but of human nature in general, when he declared that "it is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins". (2 Mach. xii. 16).

The existence of purgatory is taught by St. Paul in his Epistle to the Corinthians, when he says: "Other foundation no man can lay, but that which is laid; which is Christ Jesus. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be manifest; for the day of the Lord shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide, which he hath built thereupon, he shall receive a reward. If any man's work burn, he shall suffer loss; but he himself shall be saved, yet so as by fire" (1 Cor. iii. 11-15). St. Ambrose, commenting on these words, remarks: "When St. Paul says 'yet so as by fire' he shows that after death some will be saved, but will have to suffer the punishment of fire so that, purified by fire, they may be safe and not tortured forever like the reprobates in the fire of hell."

The Saviour Himself frequently referred to this purification after death. Thus, for example, He says that "a sin against the Holy Ghost will not be forgiven in this world, *nor in the world to come*" (Matt. xii. 32). Again, He exhorts us to be delivered from our adversary before we appear

before the Judge and be *"cast into prison.* For," He adds, "I say to thee thou shalt not go out thence, until thou pay the very last mite" (Luke xii. 58). Therefore He says, "Make unto you friends of the mammon of iniquity; that when you shall fail, they may receive you into everlasting dwellings" (Luke xvi. 9).

Revelation is not as explicit about the nature of the pains of purgatory as about the punishments of hell. Still, it is universally believed that the nature of both torments is much the same. There is this essential distinction, however, that the purifying torments of purgatory are temporary and less intense than the punishment of the reprobates in hell.

Objections.

1. There is no change in eternity, hence no purgatory.—Eternity is a quality of heaven and hell, not a measure of time.

2. We cannot help the souls in purgatory.—Why not? Do you believe in the communion of saints?

16. The Resurrection.

The resurrection is the restoration of the human body, destroyed by death, and the union of the same with the soul that quickened it upon earth. Our Saviour Himself tells us that the resurrection of the dead will take place immediately before the general judgment (John v. 29). Though it is a

supernatural work of God, the resurrection of the dead is so in harmony with the economies of Redemption and grace, and the longings of human nature, that the mind of man readily accepts it as soon as it is known as revealed by God. Though reason cannot prove the resurrection to be a necessity, it can show its propriety in the order of things. For, according to the original plan of God's work, the soul was created for constant union with the body. In spite of the ravages of sin, this tendency still continues. Then, the body shares in the good and the evil deeds of life; why should it not share in their reward or punishment? In fact, so intimately did the Jews of old associate the immortality of the soul with the resurrection of the body, that they actually looked upon them as one and the same thing (Matt. xxii. 30). Besides being supported by the testimony of divine tradition, the doctrine of the resurrection is repeatedly taught in Holy Scripture. In fact, St. Paul emphasizes it as a fundamental doctrine of Christianity. "If there be no resurrection of the dead," he emphatically asserts, "then Christ is not risen again. And if Christ be not risen again, then is our preaching vain, and your faith is also vain" (1 Cor. xv. 13). Then he proceeded to show the Corinthians that "as by one man death came into the world, so also by one man the resurrection of the dead" (xv. 21). He concludes his remarks saying, "When this mortal hath put on immortality, then shall come to pass the saying

that is written, Death is swallowed up in victory" (xv. 55).

Objections.

1. The soul rises to a spiritual life through Christ.—So, also, will the body rise "in incorruption" (1 Cor. xv. 53).

2. Will man have a new body after the resurrection?—He will have his identical body.

3. Will all bodies look alike after the resurrection?—No. The bodies of the elect will be impassible, refulgent as the sun, agile as angels, and subtle as spirits. But the bodies of the reprobate will rise to suffer; will be hideous as sin, burdened with guilt and crushed with remorse.

17. The General Judgment.

The general judgment is the judgment of all angels and men which will take place at the end of the world. The object of this general judgment will be (1) to vindicate God's providence and justice; (2) to glorify Jesus Christ; (3) to honor His saints and overwhelm the reprobate with public confusion.

When the time specified in the eternal decrees of the Almighty arrives, this world will come to an end. The stars will fall from heaven. The sun will refuse to give light. The earth will be purified by fire. The angel's trumpet will resound. The dead will return to life. The sign of Redemption will appear in the heavens. The Son

of man will come in great power and majesty to judge the living and the dead. The elect will be borne aloft to meet their Saviour and their God. The wicked will be cast down with exceeding great fear. These and many other details are distinctly foretold in Sacred Scripture.

Then will the angels go forth to separate the good from the bad. The elect are gathered to the right, the reprobate to the left of the Judge. The book of conscience is then opened before the world. Every thought that ever entered the mind, every desire that was ever cherished by the heart, every word that was ever spoken, every action that was ever performed or neglected by God's creatures is now manifested before the entire world, with every detail of reason and faith, with the strength of will and of grace and the circumstances of ignorance, passion, malice, and human respect.

Then will the eternal goodness of God appear. Then will His holiness and justice be vindicated. Then will the meek and lowly Saviour stand forth in His true glory. Then will the humility of the elect be crowned with glory. Then will the reprobate be overwhelmed with confusion. Then will the just Judge of the living and the dead turn to the elect and say with great love and condescension, "Come, ye blessed of My Father, possess you the kingdom prepared for you from the foundation of the world" (Matt. xxv. 34). Turning with stern indignation to the reprobate, He will conclude the judgment, saying, "Depart from

Me, ye cursed, into everlasting fire which was prepared for the devil and his angels" (xxv. 41).

Objections.

1. When will the end of the world come?—God alone knows this, as Our Saviour tells us.

2. Where will the general judgment be held?—In the valley of Josaphat (Joel iii.).

3. Will the angels be judged?—Certainly.

4. Will the sins that have been forgiven be manifested?—Yes, for the glory of God, but not to the confusion of the repentant.

5. Will there be any assistant judges?—Yes, the Apostles and all others who have triumphed over the flesh, the world, and the devil, during life.

B. DIVINELY ORDAINED PRACTICE.

I. The Patriarchal or Family Religion.

1. The Primitive Revelation.

A primitive revelation was made by God to our first parents. God Himself instructed them about their origin and supernatural destiny. He told them what they must believe, what they must do, and what means they must employ to reach heaven. When they ate of the forbidden fruit, God gave them hope of pardon and promised them a Redeemer. He promulgated positive laws regulating man's conduct towards his Creator, his neighbor and himself. This primitive revelation was never committed to writing. The fact, however, that it was given is clearly indicated in the first chapter of Genesis. Even without this testimony, common sense would suppose it. For, if God does all He can to bring man to life everlasting, He certainly revealed to him his origin and destiny, which is only directing man regarding the designs of creation.

2. Positive Laws.

In the primitive revelation God gave man positive laws. The word "positive" is used in distinction to "natural" law, or that sense of right and wrong which God has engraven on every human

heart. In Genesis at least one positive law given by God to Adam is recorded. This is an injunction not to eat of the tree of knowledge of good and evil (Gen. ii. 17). But little is recorded in the Bible of the laws which God gave to Adam after sin came into the world. Still, tradition tells us that in the beginning God gave man positive laws regarding matrimony, the sanctification of the Sabbath, the offering of sacrifices, as well as other subjects pertaining to practical morality and religion.

3. The Practice of Religion in Patriarchal Times.

During the patriarchal period the debt of religion was at all times paid to God in a way acceptable to Him. For, though many of the people gradually fell into idolatry, others ever remained true to God. And even among those who left His service a purer form of Religion prevailed than among later heathen nations. "Students of antiquity," says Father Coppens, S.J., "have discovered in the earliest writings and traditions of various peoples a much purer Religion than that which was practised in the classic ages of Greece and Rome. They have thus strikingly refuted the theory of the evolutionists which pretends that Religion was evolved from the grossest fetichism by gradual improvements to the gradual recognition of one only God."

In what did the Religion of the patriarchs con-

sist? The patriarchs believed in one God,—the Creator of the world, the rewarder of the good, and the punisher of the wicked. They hoped for salvation through the merits of the Saviour to come. They believed in the resurrection of the body (Job xix. 25). They showed their love for God by keeping the positive laws which He had promulgated. They did penance for their sins. They prayed to God for light and strength to walk in the way of His commandments. They offered acceptable sacrifices to God. In the beginning they seem to have been free in the choice of their victim of sacrifice. Usually the head of the family was at the same time the priest of the Most High. Melchisedech is the only exception to this rule recorded in the Bible. Scripture mentions the reason why he offered a sacrifice for Abraham, who was himself a priest and a king, when it says, "He was the priest of the most high God" (Gen. xiv. 18).

4. Transmission of the Primitive Revelation.

The primitive revelation which God made to our first parents was transmitted to subsequent generations by tradition alone. The longevity of mankind in that age greatly facilitated the handing down of revelation by word of mouth and safeguarded its integrity. Adam, for example, lived 930 years. Eight hundred years Adam lived with his son Seth, 695 years with his grandson Enos, 605 with his great-grandson Cainan, 535 years

with Malaleel, the son of Cainan, 470 with Jared, the grandson of Cainan, 308 years with Henoch, the great-grandson of Cainan, 243 with Mathusala, the son of Henoch, 56 years with Lamech, the grandson of Henoch and father of Noe. It would be a moral impossibility not to become acquainted with the important events in the lives of one's ancestors under such circumstances.

5. Noe.

As far as we can positively learn from Sacred Scripture, Noe was the first to receive a new message from God to mankind. Noe lived 595 years with his father, and 600 years with his grandfather, Mathusala. Shortly after their death, Noe was commissioned by God to build an ark to save himself and family from the coming destruction by the Deluge. After the waters of the Deluge had subsided, Noe, "who was a just and perfect man" (Gen. vi. 9), made a new covenant with God, and transmitted the primitive revelation in all its purity to his descendants. To his sons he foretold the future and prophesied that the Saviour of the world would be born of the family of Sem (Gen. ix. 27). He lived 350 years after the Deluge. His declining years were saddened by witnessing many of his descendants fall into idolatry.

6. Abraham.

About the time that Noe died, God spoke to Abraham, who had recently moved to Haran from Ur of the Chaldees with his father and nephew,

and said to him: "Go forth out of thy country, and from thy kindred, and out of thy father's house, and come into the land which I shall show thee. And I will make of thee a great nation, and I will bless thee, and magnify thy name, and thou shalt be blessed. I will bless them that bless thee, and curse them that curse thee, and *in thee* shall all the kindred of the earth be blessed" (Gen. xii. 1-3).

God put the faith of Abraham to the severest test by commanding him to sacrifice to Him his son Isaac, whom he had begotten in his old age. When Abraham showed his readiness to make any sacrifice however great, God confirmed him as the father of that chosen people from which the Saviour was to be born. The promises thus made to Abraham God renewed to Isaac, his son, and Jacob, his grandson. Jacob had twelve sons. The elder ones being envious of Joseph, their younger brother, sold him into slavery. By divine providence, however, Joseph became ruler over Egypt and brought all his relatives into that land. Before Jacob died, he prophesied that the blessing bestowed upon Abraham would descend on the family of his son Juda, saying: "The sceptre shall not be taken away from Juda, nor a ruler from his thigh, till He come that is to be sent, and He shall be the expectation of nations" (Gen. xlix. 10).

7. Melchisedech.

Melchisedech was king of Salem and "the priest of the most high God" (Gen. xiv. 18). Father

Gigot says in his "Outlines of Jewish History," "Few things found in the biblical records have appeared more strange and incredible than Abraham's relations with Melchisedech." Recent excavations on the Nile, he goes on to tell us, have brought to light cruciform tablets containing dispatches sent to the king of Egypt by the king of Salem about the time of the patriarchs. According to those records, the king of Salem was directly chosen by God. As a divinely appointed ruler, Melchisedech was naturally at the same time the priest of the most high God. As such he offered a sacrifice of bread and wine in thanksgiving for the victory of Abraham. Nothing further is known of the revelations which Melchisedech received.

8. Holy Job.

Among the individuals to whom God made revelations during patriarchal times, holy Job deserves particular mention. It is uncertain when Job lived. It is equally uncertain to what nation he belonged. He is usually regarded as identical with Jobab, king of Edom, a descendant of Esau, mentioned in Genesis (xxxvi. 33). His life, trials, and divine consolations are recorded in the book which bears his name. It is uncertain who is the author of this book. Some attribute it to Job himself, others to Moses, and others again to one of the prophets. Be that as it may, the life of holy Job is an illustration of the words of St. Paul to the Lycaonians, "In times past, God left not Himself without testimony" (Acts xiv. 16).

II. The Mosaic or State Religion.

1. Moses.

Moses was an Israelite of the tribe of Levi. His brother's name was Aaron and his sister's name Mary. When an infant, Moses was rescued from the waters of the Nile by the daughter of Pharao. She adopted him as her child, but entrusted him to his own mother to be brought up. Thus Moses learned the traditions of his people from his mother, and "was instructed in all the wisdom of the Egyptians" (Acts vii. 22). About 165 years after the death of Joseph, God commissioned Moses to deliver the Israelites from the slavery of the Egyptians and lead them back to the land which He had given to their forefather Abraham. He bestowed upon Moses the power of miracles and associated with him his brother Aaron as his spokesman, because Moses was slow of speech. The miracles of the one and the preaching of the other soon convinced the people that "God had visited the children of Israel and had looked upon their affliction." When the Egyptians persisted in their opposition to the designs of the Almighty, God through the ministry of Moses and Aaron inflicted upon them various scourges, known as the Plagues of Egypt. Finally the Egyptians pressed the Israelites to depart (Ex.

xii. 33). About 600,000 men, besides women and children, set out. They were overtaken at the Red Sea, however, by the Egyptians, who, having recovered from their panic, sought to capture the Israelites and reduce them again to slavery. At the word of Moses the waters of the sea parted long enough to permit the Israelites to pass through dry-shod. The returning waters swallowed up the pursuing army of the Egyptians. Then Moses led his people to Mount Sinai, where the New Law was promulgated. After many trials recorded in the Bible, Moses eventually came in sight of the Promised Land. This, however, he was not permitted to enter. Having, by divine command, proclaimed Josue his successor, and exhorted the people to fidelity to God, Moses ascended Mount Nebo, where he died.

2. The Law of Moses.

The aim of Moses as God's representative was to elevate hordes of liberated slaves into "a priestly kingdom and a holy nation" (Ex. xix. 6). As the foundation of this commonwealth he adopted a theocratic constitution. For Jehovah was to be not only the God, but also the *King of Israel.* Hence a theocratic character was impressed on the entire civil, moral, and ceremonial law of Moses. The cardinal principle on which the civil and the criminal code rested was the compact be-

tween the entire nation and its God. The legislative, executive, and judicial powers of the actual rulers were all subordinated to this agreement. Moses retained the ancient organization of the people into tribes, families, and houses under their respective heads (Jos. vii. 14), and was not averse to a monarchical form of government (Deut. xvii. 14).

The observance of the ceremonial law of Moses was under the supervision of the divinely appointed national clergy. This law prescribed minutely (1) what sacrifices were to be offered; (2) by whom they were to be offered; (3) where they were to be offered; (4) the time when they were to be offered; and (5) the manner in which they were to be offered. Finally (6) it placed many safeguards for the preservation of purity.

The moral code of Israel was summed up in the Decalogue, or ten commandments (Exod. xx.) as we have them to-day. Being rather a crystallization of the natural law than a new positive law, this moral code is naturally of perpetual obligation. The civil and ceremonial law, however, was to hold only till the advent of Christ. This temporary condition of affairs Moses impressed upon Israel before his death, saying: "The Lord thy God will raise up to thee a *Prophet* of thy nation and of thy brethren like unto me; *Him thou shalt hear.*" (Deut. xviii. 15).

3. The Tabernacle and the Temple.

During the sojourn of the Israelites in the desert and the conquest of the Holy Land, the tabernacle was the center of the public worship which God had established through Moses. This temporary place of worship was subsequently succeeded by the permanent Temple of Solomon in Jerusalem. Both consisted of an outer court and an inner sanctuary. The outer court contained the Altar of Holocausts. The sanctuary was divided by a curtain into the Holy Place and the Holy of holies. The Holy Place contained (1) the sacred utensils, (2) the table with the propitiatory loaves, (3) the golden candlestick with seven branches, and (4) the altar of incense. The Holy of holies contained only the Ark of the Covenant. The tabernacle was a portable tent, but the Temple was built of solid stone. It was one of the largest, most beautiful and most imposing buildings of ancient or modern times.

4. The Ark of the Covenant.

The Ark of the Covenant was the most sacred and mysterious thing in the tabernacle and Temple. It was a wooden chest, three feet nine inches in length by two feet three inches in width and height, covered with the purest gold and artistically decorated. It contained the two stone tablets on which the Decalogue was written, a golden

vase filled with manna, and the staff of Aaron, the first high priest. The Almighty abode in the Ark in a particular manner, and often spoke from it to Moses and, later on, to the high priests (Exod. xxv. 22). The place from which the voice of God emanated was a golden plate on top of the Ark, which was called the Propitiatory, or Seat of Mercy. An adoring angel was represented on either side of the Propitiatory. The Ark of the Covenant played an important part in the history of God's chosen people, as is recorded in the Bible. At the time of the Babylonian captivity, the Ark of the Covenant is said to have been concealed by the prophet Jeremias. It was never recovered after the captivity, when Jerusalem and the Temple were rebuilt.

5. The Jewish Priesthood.

The Jewish priesthood was directly instituted by almighty God. He chose for this service all the men of the tribe of Levi. They were divided into three orders: high priest, priests, and assistants, and were consecrated according to the direction of the Lord Himself. Aaron was the first high priest. His descendants alone could be lawfully ordained priests of God. The office of high priest was inherited by Eleazar and restricted to his family. The other male descendants of the tribe of Levi were merely the assistants of the priests. They retained the distinctive name of Levites. These entered the service of the Temple

at the age of thirty, assisted the priests at the sacrifice and cared for the Temple. The priests (1) kept the fire ever burning on the Altar of Holocausts, (2) took care of the golden candlestick and its lights, (3) offered the morning and the evening sacrifices, as well as (4) the various other sacrifices, and (5) renewed the loaves of proposition every week. The priests, moreover, acted as judges, teachers, and interpreters of the law. They possessed no real estate, but received dues of various kinds for their maintenance. The high priest had the exclusive right (1) of presiding over the Court of Judgment (Deut. xvii. 9); (2) of consulting the divine oracle (Numb. xxvii. 21); (3) of officiating on the great Day of Atonement; and (4) of entering the Holy of holies on that day.

6. The Mosaic Sacrifices.

The sacrifices of the Mosaic (form of) Religion may be divided into two classes, bloody and unbloody. By their *bloody sacrifices* the Israelites acknowledged the supreme power of God over life and death. By the *unbloody sacrifices* they worshiped Him as the bestower of the land and its produce. The bloody sacrifices were of three kinds, viz., Holocausts, Expiatory and Pacific offerings. The Holocaust was the sacrifice of adoration, and was entirely consumed by fire. The Expiatory sacrifice was offered as an atonement for sin. Only the fat of this offering was consumed by

fire; the remainder belonged to the priests. The Pacific sacrifice was offered in gratitude for favors received. It was followed by a sacrificial meal of which those partook for whom the sacrifice was offered.

The unbloody sacrifices were likewise of three kinds, viz., Incense, First-fruits and Tithes, and meat and drink offerings. The sacrifice of Incense accompanied every bloody sacrifice. It was, besides, offered every morning and evening on the golden altar in the Holy Place. The sacrifice of Incense was pre-eminently the sacrifice of supplication. The first-fruits and tithes were offered either in their natural state or already prepared for use. The meat and drink offerings consisted chiefly of sacrifices of bread and wine.

7. Practical Religion in the Mosaic Dispensation.

There was no important increase in the deposit of faith during the Mosaic dispensation. The truths known in patriarchal days, however, were frequently brought home to the people. This was especially true of the unity, perfection, and providence of God, the immortality of the soul, and the resurrection of the body (Dan. xii. 1-3; Ezech. xxxvii.), and the existence and influence of good and bad angels. The hope in the Saviour to come prompted the people to assemble regularly in the Temple and the synagogues to hear the word of God and sing His praises. After the excitement

of the war of conquest had subsided, the faithful gradually adopted the pious practice of lifting up their minds and hearts in prayer to God at the time of the morning and evening sacrifices. Later on they became accustomed to repeat this action also at the hour of noon (Dan. vi. 10). They kept holy the Sabbath day. Those who lived far from Jerusalem visited the Temple at least three times in the year. They devoted one-tenth of their income to Religion and often made other offerings in fulfilment of vows or as their piety suggested. If the people of Israel transgressed the moral law in a serious matter and repented of the same, they confessed their sins and offered the sacrifice of atonement prescribed by Moses (Levit. v., vi., vii., xxvi. 39; Prov. xxviii. 13; Eccli. iv. 31).

8. Mosaic Holidays.

The Sabbath was pre-eminently the day of rest among God's people of old (Exod. xx. 8). It was sanctified by (1) doubling the morning and evening sacrifices (Num. xxviii. 3); (2) by the renewal of the loaves of proposition (Levit. xxiv. 8); and (3) by some religious meeting for the people. Besides the Sabbath, God prescribed the sanctification of many other days, viz., (1) Neomenia, or the monthly Feast of the New Moon (Numb. x. 10); (2) the Pasch, lasting one whole week, to commemorate the delivery from the bondage of Egypt; (3) Pentecost, to commemorate the covenant made with God on Mount Sinai; (4) the

Feast of Expiation, or Atonement, on the tenth day of the seventh month; (5) Schenopegia, or the Feast of the Tabernacles, a week's prayer beginning on the fifteenth of the seventh month; (6) the Sabbatical and the Jubilee years, during which the fields were to remain fallow, the fruits were shared in common, old debts were cancelled, and slaves were set free.

9. The Prophets.

The prophets were the extraordinary teachers of Israel. They were not only men of high moral worth, but were also favored with direct intercourse with God and often endowed with the gift of miracles. They received the divine communications respecting the future either (1) by a vision, (2) in dreams, (3) by the apparition of an angel, or (4) through a human voice. It was the particular commission of the prophets to defend the purity of faith and the practice of Religion against idolatry on the one hand, and mere formalism on the other. Their greatest enemies were the kings and princes. These often went to such extremes in their opposition to the prophets as to put them to death. Not all the prophets were inspired to record their teachings and predictions. Nathan, Elias, and Eliseus, for example, did not commit their prophetic utterances to writing. But those whose prophecies are recorded gave their contemporaries a clear insight not only into the future

in general, but particularly into the life and kingdom of the expected Messias.

Besides the prophecies of King David, the writings of seventeen prophets have come down to us. Four of these are called major prophets, because they wrote much. They are Isaias, Jeremias (including Baruch), Ezechiel, and Daniel. The twelve others are called minor prophets, because their writings are of a more restricted nature.

10. The Sanhedrim.

The Sanhedrim was the supreme tribunal of Israel. Its origin, says Father Gigot, is uncertain. It was composed of seventy members, viz., chief priests, elders, and scribes, presided over by the high priest. Some ascribe its origin to the days of Moses, when God commanded him to select seventy "ancients and masters of the people" to share with him the burdens of the government (Numb. xi.). Others, however, fix the date of its origin in a more recent period, when a rupture occurred between Judas Machabeus and the elders, who had governed the country for some time. When the elders ceased as a ruling power they were transformed into an ecclesiastical tribunal called "the Sanhedrim."

11. Jewish Sects and Factions.

Two Jewish sects took an important part in shaping the political and religious history during the last century of their national independence.

These were the Pharisees and the Sadducees. They were the gradual outgrowth of a political, intellectual, and social movement for and against foreign influence. The Pharisees endeavored to isolate the Jews from the outside world. They insisted on more than the letter of the law. But they kept alive the Jewish belief in (1) the Messias, (2) the immortality of the soul, (3) divine providence, and (4) an oral tradition at least equal in authority to the written law. The Sadducees opposed the Pharisees in everything. They were rich, influential and worldly-minded. Their belief was negative rather than positive. They particularly denied the existence of angels and the immortality of the soul. The Samaritans are a sect that originated shortly after Israel was divided, in the time of King Rehoboam. They took their name from Samaria, the new capital of the kingdom. During the Assyrian captivity a heathen element was introduced into their religious worship. They erected a temple on Mount Gerizim, in opposition to that of Jerusalem. Though the Samaritans believed the same as the Jews, they were their bitter enemies.

Besides these, Josephus mentions the Essenes, who differed from the Pharisees more in the rigor of their practice than in the articles of their belief. To safeguard the purity of the soul, which was their main object, the Essenes lived mostly in colonies as far as possible remote from the larger towns.

III. The Christian, or Catholic, Religion.

1. "What Think You of Christ?"
Matt. xxii. 42.

Jesus Christ is the Son of God, the Second Person in the Blessed Trinity, true God and true man. The most important personage in the entire history of the world is undoubtedly Jesus Christ. It is but natural, therefore, that man should desire to know some particulars about Him. The Evangelists depict Jesus Christ as that descendant of King David in whom all the prophecies regarding the Messias were fulfilled. His contemporaries, though unanimously admitting His human nature and the sanctity of His life, were at first divided regarding His personality and mission. Some regarded Him merely as a great prophet, others maintained with Simon Peter that He is "the Son of the living God" (Matt. xvi. 16), while those who were not "of good will" persecuted Him to death.

Jesus Christ claimed for Himself that He is the Son of God, the Second Person of the Blessed Trinity, true God and true man. He claimed to be the Messias, come to teach man the way to heaven. He made corresponding demands on His fellow men. He asked an unbounded faith in His

word and an efficacious good will in observing His commands. "By signs and wonders" He had heaven to testify to the truth of His teaching and the genuineness of His mission.

When the Pharisees asked Him for a clear proof of His divinity, He referred them to His glorious Resurrection on the third day after His death. Having brought Him to the death of the cross, they guarded His grave till the third day. When, lo! the Conqueror of sin and death came forth from the prison of the grave, the guards of His sepulcher became the witnesses of His Resurrection. When these were bribed to retract their testimony, many former inhabitants of Jerusalem, whose bodies had long been mouldering in the grave, appeared to testify in His behalf. Having spent forty more days on earth, history tells us that Jesus Christ ascended publicly into heaven. Every honest soul must, therefore, confess with the centurion on Calvary, "Indeed this man was the Son of God" (Matt. xv. 39).

Objections.

1. Jesus Christ is the highest type of humanity, but not God.—Jesus based all His claims on the divinity of His nature and mission. Deprive Him of this, and He stands before the world, not as the most perfect man, but as the greatest impostor of all times.

2. I admit that Jesus Christ was the adopted Son of God.—St. John (i. 14; iii. 16; 1 iv. 9,

v. 20) and St. Paul (Rom. viii. 32; Gal. iv. 4) call Him not only the adopted, but the real Son, "the Only begotten of the Father."

2. Christ as Spoken of by the Prophets.

Centuries before the birth of Jesus Christ, the prophets foretold among other things that He would be the Son of God (Ps. ii. 7), the seed of a woman (Gen. iii. 15), a descendant of Sem, Abraham, Isaac, Jacob, Juda, and David (Gen. ix. 27; xii. 3; xxii. 8; xxvi. 4; xlix. 10; Numb. xxiv. 17; 2 Par. xvii. 13). They indicated the exact time (Gen. xlix. 10; Dan. ix. 24; Agg. ii. 8) and place of His birth (Mich. v. 2). They said that His Mother would be a virgin (Is. vii. 14); that He would be adored by the Magi (Ps. lxxi. 10); that the infants of Bethlehem would shed their blood for His sake (Jer. xxxi. 15); and that He would flee to Egypt but return again (Os. xi. 1).

They called Him the Orient (Zach. vi. 12); the Son of man (Dan. vii. 13); the Saviour (Is. lii. 12); the Emanuel (Is. viii. 8); and the Prince of peace (Is. ix. vi.).

The prophets declared that Jesus Christ would live in Nazareth (Matt. ii. 23), but later remove to Capharnaum (Is. ix. 1); that He would preach salvation to the poor (Is. lxi. 1) and perform many miracles (Is. xxxv. 5); that He would be meek (Is. xlii. 1); speak in parables (Is.

The effect of His words shows that "He spoke with authority." But the miracles which He performed show Him to be divine. For, the elements of nature, the diseases of the body, life and death, and even invisible spirits were subject to His power. A single word, a simple touch, a mere act of His will, sufficed to produce the most miraculous effects. Not only the hidden thoughts of His hearers, but even the most remote events were equally known to Him, and were revealed by Him on several occasions. Not only was He able to exercise this miraculous power personally, but He also delegated it to His disciples. It is evident, therefore, from the perfect mastery which Jesus Christ exercised over all creatures, that He was something more than a creature Himself—that He was, as He claimed to be, the Messias, and as such, the Son of God, and the Second Person of the Blessed Trinity.

When the disciples of John the Baptist, therefore, came to inquire of Jesus Christ whether He was the long-expected Messias, He could confidently point to the fulfilment of a most important prophecy and say, "Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the Gospel preached to them" (Is. xxxv. 5; lxi. 1). Hence when the Jews called Jesus a blasphemer, because He declared Himself to be the Son of God, He could answer with all confidence, "If I do not the

man's sanctification, Jesus Christ did chiefly five things: (1) He filled up the deposit of faith, either personally or through His immediate disciples, thus clearly indicating the way to heaven; (2) He promulgated a new law, telling man how to make the journey of life; (3) He instituted special means of grace, called sacraments, to enable all "of good will" to keep God's law; (4) He organized all those who accepted His new form of Religion into a society which He called His Church; and (5) He gave the Church the unerring guidance of the Holy Ghost in helping all "of good will" to save their immortal souls.

5. The Religion of Jesus Christ.

Jesus Christ established the universal, or Catholic, Religion. It was known to the Israelites that the peculiar ceremonial and civil laws which distinguished the Mosaic from the Patriarchal form of Religion were to be of temporal duration. They were to end with the advent of the Messias. In fact, Moses himself had declared to Israel that "The Lord thy God will raise up to thee a Prophet of thy nation and of thy brethren like unto me: Him thou shalt hear" (Deut. xviii. 15). "I will raise them up a Prophet out of the midst of their brethren like unto thee," said the Lord to Moses, "and I will put My words in His mouth, and He shall speak to them all that I shall command Him. And he that will not hear His words, which He

In the fulness of time "the expected of nations" arrived, in the person of Jesus Christ. He fulfilled minutely all that the prophets had foretold of the Messias. In fact, He declared that He came not to abrogate the law and the prophets but to fulfill them (Matt. v. 17). Indeed, Jesus Christ fulfilled the law and the prophets in regard to man's sanctification by establishing the Catholic Religion. He filled up the deposit of faith with a doctrine simple, yet holy and sublime, so that the people were in admiration. For "He taught them as one having power" (Matt. vii. 29). Indeed, St. Thomas says that "the greatest philosophers who lived before Christ could not know what since the time of Our Saviour a well-instructed child knows about God, the necessity and the means of salvation."

The law which Jesus Christ promulgated was likewise characteristic. It was holy. "Be perfect," He said, "as also your heavenly Father is perfect" (Matt. v. 48). "This is the will of God, your sanctification" (Thes. iv. 3). It was simple. "Thou shalt love the Lord thy God with thy whole heart. Thou shalt love thy neighbor as thyself" (Matt. xxii. 33). This law was universal. "On these two commandments dependeth the whole law and the prophets" (Matt. xxii. 40).

This new Prophet gave the highest and holiest sanction to His law. He promised to all that observe it peace of conscience in this life, saying, "Learn of Me to be meek and humble of heart and you

end. In the Church of the New Law Jesus Christ has left a divine, monarchical organization, in which all mankind may find the absolute knowledge and the infallible means of salvation. Jesus Christ founded His Church on St. Peter and made him His first vicar. "Thou art Peter" (Peter means rock), said Christ in His promise, "and on this rock I will build My Church. To thee will I give the keys of the kingdom of heaven" (Matt. xvi. 18). Afterward, when He had built His Church, Jesus said again to Peter, "Feed My lambs, feed My sheep" (John xxi. 15-17).

Jesus Christ commissioned His Apostles to gather all mankind into this society. "Go ye, therefore, teach all nations" (Matt. xviii. 18) are the words of their commission. He ordained, moreover, that all be subject to the authority of this Church. "If any one will not hear the Church," said He, "let him be to thee as a heathen and a publican" (Matt. xviii. 17). "Whosoever hears you, hears Me, whosoever despises you, despises Me" (Luke x. 16). Christ, finally, enjoined on all the use of the same means of salvation, saying, "Teach them to observe whatsoever I have commanded you" (Matt. xxviii. 20). "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." "Whose sins you shall forgive, they are forgiven them." "Do this in commemoration of Me" (Luke xxii. 19). From these words alone it is evident that Jesus Christ established a governing body in His Church subject to St. Peter

contrary, "My kingdom is not of this world" (John xviii. 36).

4. Christ gave equal power to the Apostles and their successors.—To Peter alone did Christ say: "Thou art Peter and on this rock I will build My Church," "Feed My lambs, feed My sheep."

5. St. Paul says that Christ is the foundation of the Church (1 Cor. iii. 11).—Yes, says St. Alphonsus, Christ is the foundation who has left St. Peter as the secondary and visible foundation.

6. St. Paul again says that we are built upon the foundation of the Apostles (Eph. ii. 20).—Who are subordinate to Peter the Rock.

7. Christ conferred the same power on the other Apostles as on St. Peter.—The same power of Orders but not of jurisdiction.

8. St. Paul declared that he had solicitude for all the churches (2 Cor. xi. 28).—"As teacher, not as supreme ruler," explains St. Augustine.

9. But St. Paul withstood Cephas (Gal. ii. 11).—What Cephas? Peter? Only in a question of policy, not of supremacy.

7. The Apostles.

The Apostles were men sent by Jesus Christ to preach "peace on earth to all of good will." About the second year of His public ministry, our divine Saviour chose twelve men to assist Him in His labors and to continue His work after His death. These twelve the Evangelists call Apostles. They

the head gives strength and solidity to the body, so also does the primacy of Peter give unity and strength to the Church of Christ. Indeed, as the head is the principle and center of bodily action, so the primacy of Peter is the principle and center of ecclesiastical unity.

Without consulting the testimony of divine tradition, we find these three things distinctly stated in the Bible in regard to the primacy of Peter: (1) that Jesus Christ promised it to Peter; (2) that He actually conferred the same; and (3) that Peter exercised it.

These are the circumstances of the promise. While Christ and His disciples were in "the quarters of Cesarea Philippi," Peter replied to the question of his Master, "Who did you say that I am?" and said, "Thou art Christ, the Son of the living God." Whereupon the Saviour promised the primacy of jurisdiction to St. Peter in these memorable words: "And I say thou art Peter (Peter means rock), and upon this rock I will build my Church, and the gates of hell shall not prevail against it. I will give to thee the keys of the kingdom of heaven. Whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. xvi. 15-19).

Whatever Jesus Christ promised He also gave. The promise which He solemnly made to Peter in Cesarea before His suffering and death, He fulfilled with greater solemnity after His glorious

chapters of the Acts, be reasonably understood. Peter alone proposes the election of a successor to Judas (Acts i.). He is the first to preach (Acts ii.). The first to perform miracles (Acts iii.). The first to rebuke the civil authorities (Acts iv.). The first to receive Gentile converts (Acts x.). In the Council of Jerusalem "there was much disputing" before Peter spoke. But when Peter had spoken "all the multitude held their peace" (Acts xv.). When St. James, the brother of the Beloved Disciple, is cast into prison and beheaded, no special effort is made to release him. But when St. Peter is imprisoned, the whole Church is aroused. Prayers are everywhere offered up for his delivery (Acts xii.), for they cannot afford to lose their chief pastor.

Objections.

1. Does not the supremacy of Peter conflict with the supremacy of Christ?—By no means. St. Peter is the visible representative of Christ, who is the invisible Head of the Church.

2. Our Lord rebuked Peter.—That proves nothing against his primacy.

3. But St. Paul "withstood Cephas to his face" (Gal. ii. 11).—As we have seen it was at most in a question of discipline in treating with converts. Besides, was this Cephas St. Peter?

9. The Attributes of the Church.

The attributes of the Church are certain in-

very nature, must be preserved, not only from destruction, but also from essential change by increase or decrease. She must be indefectible. She can admit no additional revelation, or essentials defined by her divine Founder. This indefectibility is brought about by the same divine Power who said the gates of hell will not prevail against her (Matt. xvi. 18). "Behold, I am with you all days, even to the consummation of the world" (Matt. xxviii. 20).

Finally, the Church, being the ordinary means of salvation instituted by Jesus Christ, is necessary for every human being. If therefore, any one would wilfully neglect to enter or refuse to live up to the teaching of that Church whose claim he recognizes, he would put himself in direct opposition to Jesus Christ. For it was He who said, "He that believeth not shall be condemned" (Mark xvi. 16). "If any one will not hear the Church, let him be to thee as a heathen and as a publican (Matt. xviii. 17).

Objections.

1. God cannot delegate His authority to man. —Why not? Cannot God do what man does?

2. Henry VIII. said the authority of the Church comes from the king.—But Christ said, "As the Father sent Me, so I send you" (John xx. 21).

3. The Church cannot lawfully exercise her authority without the consent of the state.—That

The Church has four such marks. They are, Unity, Holiness, Catholicity, and Apostolicity. Of all the religious societies that seek the allegiance of man, the Church which Christ has established alone has and can have these qualities. History can show this Church alone to be one in faith, one in communion, and one in government. The unity of faith by its external profession. The unity of communion is seen in the reception of the same sacraments and participation in the same worship. The unity of government is evident in the obedience of the faithful to their lawful pastors, living in subordination to the vicar of Jesus Christ on earth.

The true Church is holy in her Founder and spiritual Lord, in her mission, in her law, in her doctrine, and in her means of grace. This holiness of the Church manifests itself in the individual "of good will" by leading him on in the path of virtue. It manifests itself in the Church at large by its undying life and the constant sanction of miracles. The Church of Christ is doubly Catholic, or universal. The Apostles, first, spread her over the whole world. She is, besides, Catholic in her membership, which is composed of people of all nations, all states, and all walks in life. Like St. Paul she makes herself "all to all to win all to Christ." Finally, the true Church of Christ is founded on the Apostles, and must come down to us from them. Only that Church can have the faith for which they suffered and died.

Objections.

1. Faith alone is the mark of the true Church.—"Faith if it have not works is dead" (Jas. ii. 17).

2. There are various branches of the true Church.—Christ said there are "dead branches on the tree of life," but He never said a word that is recorded about a branch church.

3. If the Church is holy, how account for sinners in the fold?—By a want "of good will" in some members with free will.

4. I am Apostolic if I hold the doctrine of the Apostles.—Doctrine alone does not suffice. You must also practise the morality of the Apostles and worship God as they did. To be Apostolic you must hold *all* their teaching, belong to the Church which is founded on them, and live as a practical member of the same.

11. The Holy Ghost and the Church.

The Holy Ghost is that divine Spirit who animates the Church of Christ. We may consider the Church merely as a society, or, with St. Paul, as the mystical body of Christ. In either case, she is composed of a divine and a human element. The human element is made up of all her members. The divine element, especially in actual operation, is that Holy Spirit who came down upon the Church, according to the Saviour's promise, on the great day of Pentecost. As Christ is the invisible Head, so the Holy Ghost is the soul

of His Church. As the vivifying principle of the Church of Christ, the Holy Ghost has a twofold mission, one to the Church as a whole, the other to every individual member. By the first He directs and guides the Church in the way of holiness and truth. By the second He sanctifies every individual member "of good will." The human element is weak, the divine element makes it strong. The human element is fallible, the divine makes it infallible. The human element is perishable, the divine is the source of its undying life.

To the individual the Holy Spirit first gives supernatural life and makes him a member of Christ's mystical body. He then nourishes and directs every member "of good will" by the application of Christ's merits. On account of man's free will, this is necessarily proportionate to the practical efforts made to receive and co-operate with the divine help. If man perseveres in his practical good will, this grace will increase and gradually transform him into a true child of God, according to the model of the Incarnate Son. Thus the Holy Ghost, as the soul of the Church of Christ, gives absolute certainty in religious matters to mankind, and, by His grace, becomes both the means and the measure of man's sanctification.

12. Outside the Church no Salvation.

"Outside the Church there is no salvation" means that according to divine institution man must be-

long to the Church which Christ has established in order to be saved. It is evident that man must do God's will to be admitted to heaven. His will is that man accept and practise that form of Religion which was revealed through His divine Son. Whoever refuses to do this cannot hope to be pleasing to God or share in the merits of Jesus Christ. Hence, the Saviour says, "He that believeth and is baptized shall be saved, but he that believeth not shall be condemned" (Mark xvi. 16).

It is evident that the Religion revealed by Jesus Christ can be practised in its entirety only in the Church which He has established. As St. Paul says, there is but "one Lord, one faith, one baptism" (Eph. iv. 5). That Lord has established but one Church. He teaches but one faith that leads to it. He has instituted but one baptism, as a spiritual regeneration into it. There is no other means of salvation instituted by God than this Church. Hence there is no salvation outside of it.

It is evident, moreover, that it would be grievous disobedience to God to refuse to enter that Church which Christ has established. For Christ expressly said, "He that heareth you, heareth Me, and he that despiseth you, despiseth Him that sent Me" (Luke x. 16). Again He said: "If thy brother will not hear the Church, let him be to thee as the heathen and the publican" (Matt. xviii. 17). To despise the heavenly Father, or to be "as the heathen and the publican," is certainly not

doing God's will. Whoever is guilty of this grievous disobedience by remaining outside the Church through his own fault can therefore in no way hope for salvation.

So evidently is this doctrine in harmony with reason that even Calvin declares, "Outside the fold of this Church there is no hope of pardon for sins, no salvation" (Inst. Bk. iv. c. 3).

13. Conditions of Practical Membership.

Jesus Christ insists on the fulfilment of four conditions for practical membership in His Church: (1) The first of these is Faith. "Without faith it is impossible to please God" (Hebr. xi. 6). (2) The second requisite is Baptism, whereby a person is born to the spiritual life. Of this the Saviour said to Nicodemus, "Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of heaven" (John iii. 5). (3) Keeping the Commandments is the third requisite.. "Not every one that saith to Me, Lord, Lord, shall enter the kingdom of heaven; but he that doth the will of My Father—he shall enter the kingdom of heaven" (Matt. vii. 21), said Our Saviour. Again He said, "If thou wilt enter into life, keep the commandments" (Matt. xix. 17). (4) The last requisite is the proper use of the Means of Grace. These are prayer and the sacraments. Heaven is above man's natural strength. His nature, besides, is corrupted by sin. Man, therefore, doubly needs God's help to

on another. Again, man may speak the truth on one occasion and falsehood on another. But God, being the eternal, infallible Truth, necessarily speaks with the same authority and veracity at all times and on all subjects. Hence the assent of faith, to be an act of divine faith, must necessarily extend to all revelation. If a person, therefore, knowingly assents to one revealed truth and not to another, he has no divine faith at all, but at most a natural faith. For he really gives his assent rather from taste or fancy than on account of the infinite veracity of God.

The assent of faith must, finally, be submissive. God certainly is the Lord and Master. When He, therefore, reveals a truth, it is man's sacred duty to accept it and live up to it, even though it naturally be distasteful to him. For, as St. Paul says, "without faith it is impossible to please God" (Hebr. ix. 6). And Our Saviour declares that he "that believeth not shall be condemned" (Mark xvi. 16).

Should any one, therefore, have a doubt whether he possesses "the truth, the whole truth, and nothing but the truth" of revelation, he is bound in duty to himself as well as to God to make inquiry till he obtain full possession of the truth, which alone can "make him free."

Objections.

1. God is good and will not be so particular.

—But He declares that he who doth not believe will be condemned (Mark xvi. 16).

2. Ignorance of revelation excuses from faith. —Unwillingness to investigate is *bad faith.*

3. Revelation is a gift which man may use or refuse.—To accept revelation is a divine command.

4. Revelation is corrupted and unreliable.—God who gave us revelation ever watches over it and preserves it in its essential integrity.

5. It is impossible to see the truth.—Only when you persistently close your eyes to it.

6. I feel that I have the right faith.—Your certainty should not spring from feeling, but from conviction, which is the result of prayer and study.

7. I can believe what I like.—Not if you are determined to go to heaven.

15. Means of Obtaining and Preserving Faith.

The means of obtaining and preserving faith are those dispositions of mind and heart that make man pleasing in the sight of God. For faith, being a free gift of God, cannot be obtained or preserved independently by man. Since God, however, is infinitely good, and wishes the salvation of all mankind, He offers the gift of faith to every soul for which Christ has died. Hence as long as man is "of good will" and honestly endeavors to do what is right in the sight of God,

he will eventually receive and persevere in the faith.

If a person is really "of good will" he will naturally think seriously on the life to come. This thought on the eternal truths will beget in him that "fear of the Lord" which "is the beginning of wisdom" (Ps. cx. 10). This fear of the Lord is the first disposing means. For "he that is without fear cannot be justified" (Eccl. i. 28). The second means is sincerity with God. We know on the one hand, that the only persons who received a harsh word from Our Saviour were the insincere Pharisees. On the other hand, St. Thomas teaches that God would not hesitate to send an angel to instruct a sincere soul in the faith if other means were wanting. Desire for the gift of faith and a high appreciation of the same are another disposing means. Both God and man delight in bestowing favors when they are desired and appreciated. "Give not that which is holy to dogs," says Our Saviour, "neither cast ye pearls before swine" (Matt. vii. 6). They that appreciate the gift of faith will receive an increase so that they "may abound."

Prayer is the great means of obtaining any of God's favors. It is particularly a powerful means of obtaining and preserving the gift of faith. Especially is this the case when prayer comes from a contrite and grateful heart. For "a contrite and humble heart, O God, Thou wilt not despise,"

can infallibly possess the revealed truth. Three reasons may be given for the necessity of a rule of faith: (1) To discover the truth. (2) To preserve the unity of faith. (3) To settle religious controversies authoritatively. If Jesus Christ had not provided for these emergencies He would be unjust in commanding man under pain of eternal hell's fire to believe and practise all that He has taught. Moreover, since all men have equal rights before God, this divine rule of faith must (1) be within the reach of all mankind; (2) be equally adapted to the capacity of all, both learned and ignorant; and (3) give absolute certainty in its application.

During the course of time three distinct rules of faith have been suggested: (1) a teaching body in the Church infallibly guided by God; (2) the Bible, or rather individual, private interpretation of its teaching; (3) private inspiration or illumination whereby God directly leads the individual into a knowledge of His teaching. Now, it is evident to any one with common sense that the second rule of faith mentioned does not possess the necessary requirements. For *truth is objective,* as we have seen. A *subjective interpretation* of revelation never was within the reach of all mankind; neither is it adapted to the capacity of all mankind. Above all, it can never give that divine certitude which man desires in religious matters. It is equally evident from daily life that God never intended to guide man in spiritual things

by individual inspiration or illumination alone. For, on the one hand, the majority of mankind never claim to experience such divine aids, and, on the other, those who make such claims are usually suffering from hallucinations. The first rule of faith alone remains. History and revelation show that Jesus Christ instituted an infallible teaching body as a rule or guide in faith for "all of good will." "All things whatsoever I have heard of My Father," said Christ to His Apostles and their successors, "I have made known to you" (John xv. 15). 'Going, therefore, teach all nations" (Matt. xxviii. 19). "The Paraclete, the Holy Ghost, whom the Father will send in My name, He will teach you all things, and bring all things to your mind, whatsoever I have said to you" (John xiv. 26). He, the Spirit of truth, will "teach you all things" (John xvi. 13) and "abide with you forever" (xiv. 16).

This rule of faith discovers revealed truth with divine certainty. It preserves the unity of faith. It is competent to settle any religious doubt or controversy. It is within the reach of all mankind, and adapted to the capacity of all. And it alone can give man that unwavering certainty which he desires when the eternal welfare of his soul is in question.

Having thus given to all "of good will" an adequate guide or rule of faith in the infallible teaching body of His Church, no one can accuse the Saviour of harshness when He declares in

conclusion, "He that believeth and is baptized, shall be saved, but he that believeth not shall be condemned" (Mark xvi. 16).

Objections.

1. The Bible is the rule of faith.—The Bible, like the civil law, must be interpreted by a competent authority.

2. Is not the Holy Ghost the guide of souls?—Yes; it is He who actually makes the teaching body of Christ's Church infallible.

3. The Church did not always exist.—The Church of God is as old as man.

4. Was the Jewish Church infallible?—That is disputed.

18. Creed.

A creed is a summary of revealed truth. It serves a threefold purpose: (1) It simplifies the learning of revelation. (2) It aids in preserving the unity of faith. (3) It serves as a form of public profession of faith.

There are various summaries of revealed truths. The shortest was made by Our Saviour Himself when He summed up the entire revelation in the one word, *Gospel* (Mark xvi. 15). The second shortest was used among the first converts of the Church. It is this, "I believe that Jesus Christ is the Son of God" (Acts viii. 37). The best-known creed dates back to Apostolic times and is called *the Apostles' Creed.* All the creeds of later

Objections.

1. Are the chief truths of revelation contained in the Apostles' Creed?—Yes.

2. Why, then, make other Creeds?—To emphasize particular truths.

3. Is there a new revelation in our day?—There has been no public revelation since the days of the Apostles, and there will be none further.

4. There certainly is a change of teaching since the time of the Apostles.—There is a development of doctrine but no new revelation.

5. What do you mean by a development of doctrine?—A clearer comprehension of revealed truth.

6. What is a dogma?—A truth defined by the Church as revealed and as such to be held by all the faithful.

7. Was the Pope infallible before the Vatican Council?—The Pope was infallible since Christ made St. Peter, the first "Pope," the visible head of His Church. The Vatican Council merely settled a controversy on the subject.

8. Why was this doctrine not defined earlier? —Because it was not seriously questioned earlier.

19. The New Commandment.

A new commandment was promulgated by Our Saviour at the Last Supper. It is called the law of *Charity*. Obedience was the test of fidelity in the Old Dispensation. In the New Law, where Christ made man free with the liberty of a child of God, charity is the distinctive mark of a true

disciple. "I give you a new commandment," said the divine Master to His Apostles: "That you love one another, as I have loved you, that you also love one another. By this shall all men know that you are My disciples, if you have love for one another" (John xiii. 34, 35). Though the love of neighbor was inculcated in the Old Law (Levit. xix. 18), it was ignored on account of the corruption and selfishness of the times and interpreted as, "Love thy friends and hate thy enemies." Jesus therefore called it new, (1) because He renewed it; (2) made it the distinguishing mark of His followers; and (3) proposed a new standard in its observance.

The foundation of this love of neighbor is the love of God. "Thou shalt love the Lord thy God, with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself" (Matt. xxii. 37, 39). The love of neighbor is the love of God in daily practice. Hence St. John declares, "If a man say, I love God, and hateth his neighbor, he is a liar" (1 John iv. 20). The characteristics of the love of God are generosity of disposition and fervor in action. These have their counterparts in the forbearance and benevolence of the love of neighbor.

20. The Evangelical Counsels.

The evangelical counsels were given by Our

Lord as a guide to special perfection. They are called "evangelical" because they are recorded by the Evangelists. These divine counsels inculcate the practice of voluntary poverty, virginal chastity, and blind obedience out of love for God. They aim at a higher perfection than is required of the ordinary faithful, give proportionately more security and earn a greater reward.

The evangelical counsels are special remedies for three great sources of moral evil, called by St. John "the concupiscence of the flesh, the concupiscence of the eyes, and the pride of life" (1 John ii. 16). To overcome the concupiscence of the eyes perfectly, the Saviour counsels perpetual poverty, saying, "If thou wilt be perfect, go sell what thou hast, and give it to the poor, and thou shalt have a treasure in heaven" (Matt. xix. 20). To triumph perfectly over the concupiscence of the flesh, the Saviour counsels perpetual virginal chastity, adding, "Let him that can take, take it" (Matt. xix. 12). To subdue the pride of life perfectly, the Saviour added the counsel of perpetual obedience in lawful things to a spiritual superior, saying, "Come, follow Me" (Matt. xix. 21). "My sheep know My voice and follow Me" (John x. 27). By following these three counsels man gives to God all that he has and is. He gives God his earthly goods by the voluntary practice of poverty, his body by the practice of virginity, and his free will by the practice of holy obedience.

21. The Sacraments.

Sacraments are outward signs instituted by Jesus Christ to give grace. As God, Jesus Christ certainly could attach a spiritual grace to an external sign. As the Redeemer of mankind, He provided for all the special wants of man. Spiritually man has seven special wants. Corresponding to these wants Christ has instituted seven sacraments. In Baptism, man is born to the spiritual life. In Confirmation, he is made a perfect Christian. In the Holy Eucharist, his soul is nourished with the living Bread that came down from heaven. In Penance, he is cured of the wounds of sin. In Extreme Unction, he is prepared for his final journey into eternity. In Holy Orders, the priest of the New Law receives the power of ministering the mercies of God to mankind. In Matrimony, Christian men and women are united in the marriage state and receive the grace to enable them to fulfil their particular obligations.

Objections.

1. The word "sacrament" does not occur in the Bible in this sense.—"What is there in a name?" The idea occurs in the Bible. The word is of later origin.

2. Sacraments are signs of graces received.—There is no authority whatever for that assertion.

3. Are they magical powers?—No; but the

ower of God working through His chosen instru-
ents.

4. There are but two sacraments, Baptism and
he Lord's Supper.—Jesus Christ instituted seven
acraments, as tradition and the Bible teach.

5. Was the baptism of John a sacrament?—No;
t was merely a sign of penance.

6. Is the washing of feet a sacrament (John
iii. 4-10)?—No; it is only an act of *humility*
nd fraternal love.

22. Practical Religion in Apostolic Times.

The first followers of Jesus Christ were con-
ptuously called Nazarenes by the *Jews. The*
ecutions which began a few years after the
of the Saviour were the occasion of *the scat-*
of His disciples over the Roman Empire.
long time they were regarded by the heathen
as a Jewish sect. At Antioch *their enemies*
alled them Christians, that is, followers of
cified One.

Apostles not only consoled and encouraged
hful, but also made numerous converts *by*
inistrations and their preaching of "the
ings." Flourishing communities of faith-
shipers were soon formed in *many places.*
e persecutions, on the one hand, brought
w doctrine to the notice of the heathen
and *on* the other hand, gave the faithful
rtunity of making sacrifices for the faith
s *inspiring* others with a high *idea of its*

law, received the same sacraments, were govern[ed] by their lawful pastor and acknowledged the [su]preme authority of the successor of St. Peter[,] the vicar of Christ on earth.

He promised that the gates of hell should n prevail against her. He not only promised to with His Church, even to the consummation the world, but also gave her the Holy Ghost guide her infallibly in the way of holiness truth. Jesus Christ has certainly kept His w The Holy Ghost has not been *unfaithful to* trust. The true Religion and the true Chu must, therefore, still exist to-day. *In fact,* God-Man said His Church was like a city b upon a mountain, visible from afar. *Let us, th* institute a diligent search till we find that Chu which teaches the True Religion of *To-da* That Religion and that Church must be essent ly the same as the one established by Jesus Chr If we are really "of practical good *will" we m* succeed with the help of God's grace. We then, even at this remote date, easily pay *God* debt of Religion as He has prescribed, and then sanctify ourselves and earn a great reward heaven.

2. In What Does the True Religion of To- Consist?

The true Religion of to-day must consist in practice of the divine virtues of Faith, Hope Charity, as prescribed by Jesus Christ. Reli is not of human origin. It comes from God. entered into a relationship with man. He b man to live in accordance with that relation He, the Lord and Master, the infallible Truth

spoken; man must accept His word, His entire revelation of faith. He, the infinite Goodness, has promised man life eternal and the means of obtaining it; man must hope in the promise of Him "who can neither deceive nor be deceived." He, the God of infinite majesty and goodness, has loved man with an eternal love and demands the love of man. Man is bound to love God and prove his love by keeping the commandments.

The fourfold debt of Religion—adoration, thanksgiving, prayer, and reparation—is not only adequately paid by the practice of divine Faith, Hope, and Charity, but it cannot be satisfactorily paid in any other way. For the debt of Religion must be paid as God has prescribed. Divine Faith alone tells man all that God has prescribed. Then, the debt of Religion must be paid with the help of God's grace. Divine Hope alone gives man the means of obtaining that grace. Finally, the debt of Religion must be paid at the time, in the place and in the manner prescribed by Christ and His Church. Divine Charity alone can enable man to fulfil "the entire law." Hence, only by divine Faith, Hope, and Charity can man pay God the debt of Religion as he ought. Thus alone can man adore and thank God, ask His pardon and implore His help in a way that will infallibly find favor with God. Hence St. Paul rightly said, "There now remain Faith, Hope, and Charity, these three, but the greatest of these is Charity" (1 Cor. xiii. 13).

Divine Faith, Hope, and Charity not onl
man the adopted child of God, but also ena
to be divine in mind, in heart and in actio
is a twofold view of life, the view of God
view of the world. Faith enables man to
life from the eternal, immutable stand
God. There are also two motive power
the love of God and the love of self. Div
and Hope enable man to act out of love
Every concrete human act is either *in a*
with the law of God or contrary to it
Charity enables man to fulfil the enti
"loving God with his whole heart and
all his mind and strength, and loving hi
as himself for the love of God."

Life is a time of merit. Man can
his reward in the honors, riches and p
life or strive after the eternal reward
Faith, Hope, and Charity enable him to
thought of his mind, every desire of
every action of his life to God as hi
and thus lay up "treasures which neit
nor the moths can destroy, which ca
up and stolen by thieves." In so far a
his mind to be influenced by Faith,
religious in mind. In so far as his
ated by Hope and Charity, is man relig
And only in so far as he directs his a
out of love for God, according to
is man religious in his daily life.

Objections.

1. True Religion consists in doing what is right.—Faith tells man what is right. Hope urges him to do the right, and Charity enables him to fulfil the entire law.

2. Religion consists in being a member of a church.—Church membership alone will save no one. We must be practical members of the one true Church which Christ has established.

3. Religion consists in going to church on Sundays.—Church-going is not sanctification. Religion is not a Sunday garment. It must transform man into a child of God before he can be with God in heaven.

3. Which is the True Church To-day?

The Catholic Church is the one true Church to-day. The Catholic Church is the Church which Jesus Christ established. To her He said in the person of the Apostles, "Behold, I am with you unto the end of time." Of her He predicted, "The gates of hell shall not prevail against her." The Catholic Church is the congregation of all those who profess the faith of Christ, partake of the same sacraments and are governed by their lawful pastors under one visible head. In other words, the Catholic Church is a society composed of persons who practice the divine virtues of Faith, Hope, and Charity. Catholics believe all that Christ has taught. They are guided in their belief by

the infallible teaching of the Church
the Holy Ghost, and not their person
fallible judgment. Catholics profess
in God by daily prayer and the use o
sacraments which Christ instituted.
profess their love for God by living i
to His holy will as interpreted by H
In preferring obedience to self-will the
ful of the Saviour's words. "If you lo
My commandments."

The identity of the Catholic Churc
Church of Christ and the Apostles ma
seen from a triple point of view. It ma
nized by the identity of age, of doctr
government. Father Poland presents
view very clearly. His argument ma
stated thus: We are now living in th
century of the Christian era. If we
progress of ages back to the days of
shall find that century after century h
its religious societies. Of all these, o
Catholic Church, dates back to the da
Hence the Catholic Church must be th
Christ and the Apostles.

The doctrinal view is just as clea
Cardinal Gibbons. "The Catholic C
this distinguished prelate, "*alone* teac
which are *in all respects* identical w
teaching of the Gospel." Hence
Church must be the true Church
third view is well stated in "Catholi

follows: "The true Church of to-day must be governed by an unbroken succession of pastors, who, from the time of the Apostles down to the present day, have been rightly ordained, lawfully sent, and who in succession have taught the same unchanging doctrines." The Catholic Church alone claims and proves her right to this distinction. Pius X. is the 258th vicar of Christ on earth. No one will dare to question the ordination, mission or succession of the Church which he governs. The Catholic Church of to-day is, therefore, the continuation of the Church founded by Christ on the Apostles.

Objections.

1. You seem to imply that there can be but one true Church to-day.—Yes, with St. Paul we emphatically assert, "One Lord, one Faith, one Baptism."

2. Every church is the true Church to-day.—That assertion is sometimes made by dishonest, but oftener by thoughtless persons. It is not only contrary to Scripture, but also an outrage on common sense.

3. What, then, is the right idea of the branch theory?—The Catholic Church is the tree which has grown from a tiny mustard seed into the mighty tree of life. During the lapse of ages some branches have died on this tree and fallen off or have been cut off by the Lord's gardener.

Scripture says that dead branches are to burn.

4. How, then, can an honest non- saved?—Every honest person prays a God's law as far as he knows it. Pray cure for every honest non-Catholic the God's holy will.

4. The Mission of the Catholic C Mission of the Apostles.

The Catholic Church continues the which Christ sent His Apostles. To th Christ said, "All power is given Me in on earth. As the Father hath sent Me you. Go ye, therefore, teach all natio ing them in the name of the Father, Son, and of the Holy Ghost, teaching serve whatsoever I have commanded behold I am with you to the consumma world." At the Ascension of Our Sa were but 500 disciples in Galilee and in Judea. At the death of the la (about A. D. 100) there were mar throughout the Roman Empire.

Fifty years before that date the gig gle between the Catholic Church and iest of empires had begun. For tw years more the Church was persecute that would have overthrown any hun tion. But the Catholic Church is d saw ten milions of her children lay

lives for the Faith. And now, when she had triumphed over paganism, she was more vigorous and her children more numerous than ever. Indeed, as Tertullian said, "the blood of the martyrs was the seed of Christians."

During the next three hundred years the Catholic Church preached "the glad tidings of salvation" in Europe, Asia, and Africa. All western Asia as far as India was brought under the influence of the Gospel. In Europe, Ireland, England and Scotland entered the one true fold. In the meantime, however, southern Europe and northern Africa became the battlefield of the barbarian hordes that came like swarms of locusts from the north and the east. Gradually even these yielded to the superhuman influence of the Catholic Church, so that at the close of the tenth century all Europe, excepting the northeastern portion, acknowledged the Catholic Church as the Mother of nations. In the following centuries all Scandinavia was converted. The Gospel was also preached with success to the Russians, but it was less favorably received by the Moors of Asia and Africa.

In the fifteenth century, zeal for the true Religion prompted Columbus to his voyage of discovery. America opened a new field to the missionaries of the Catholic Church. While the Indian tribes of South America, Mexico, California, and Canada were enlightened and civilized by Catholic missionaries, other apostolic men, under the leader-

ship of St. Francis Xavier, preached the Go
India, China, and Japan. In the meantim
ever, pride caused the people of Greece a
Minor to throw off the yoke of Christ.
fifteenth century these people became th
of the inhuman Turks.

In northern Europe avarice and sensua
prompted men of influence to leave the
Church. These forced their subjects by
and persecutions to apostatize. Materia
infidelity have in consequence increased i
in proportion as the influence of the
Church has been counteracted. At the
time, however, there are evident signs of a
re-awakening all over the world. For, o
hand, the human heart is naturally reli
the other hand, the human mind when n
by passion and prejudice cannot help s
truth of the Catholic Church. That C
the Saviour said, is like a city built upo
tain. Its divinity is evident from afar.

Objections.

1. Haven't non-Catholic missionarie
verted nations?—No; they have not a
No one can give what he does not pos
Catholic nations have forfeited the spi
ciple. By their separation from the C
have separated from Christ, who is the
Catholic Church, as St. Paul says.
they lost even the appearance of Reli

are drifting into downright agnosticism, socialism, and infidelity. Their missionaries have had the opportunity of converting the Indians in the United States. They have exterminated them instead. Facts, moreover, show that their missionaries of the Sandwich Islands, Japan, China, and Turkey have never been more than the advance agents of commerce and material civilization. Instead of leading a life of self-denial and fraternal charity, they live in comfort on the lavish funds sent them by missionary societies in Europe and America. Their missionaries in Ireland, Italy, Cuba, Porto Rico, and the Philippines, on the other hand, have never tried to do more than rob the faithful Catholics of the consolation of their holy Religion.

5. The Authority of the Catholic Church the Authority of Jesus Christ.

The Catholic Church claims and exercises the same divine authority which Christ delegated to the Apostles. As a governing power the United States is the same as after the War of Independence. So the Catholic Church of to-day is the same as the Church founded by Christ on the Apostles. The President of the United States has the same executive power as Washington exercised more than a century ago. So the Pope of the Catholic Church has the same authority as Christ conferred upon St. Peter. President Roosevelt is the twenty-fifth successor of Washington. Pope Pius X.

is the 257th lawful successor of St. P
Christ's vicar on earth.

Some forty years ago the Southern Stat
to secede from the Union, but failed. If t
been successful the Southern people could
ly no longer claim any rights as citizen
United States. Some four hundred years
rulers of northern Europe seceded *from th*
Church which Christ established. They
stituted various state-churches *by force*
These original state-churches have since
up into hundreds of denominations. E
these denominations have no authority fr
but only from men. Equally evident i
their members as such share in no way *in*
which members of the Catholic Church
For to the Catholic Church alone did C
"Behold I am with you to the consum
the world" (Matt. xxviii. 20).

Objections.

1. Have non-Catholic churches no au
They have only human authority.

2. But they can teach!—Not in th
God. "How shall they preach unle
sent?" (Rom. x. 15).

3. Non-Catholic ministers are sent
sent by men who have no authority fro

4. Non-Catholic bishops claim to
authority!—To claim it is one thin
good their claim another. They may i

never been called on to retract her teachin and morals.

2. Such infallibility is degrading an to liberty of thought.—God's aid to m couraging and ennobling, like the aid a p to a child.

3. Infallibility in Religion is spiritu ism.—No more than the Creation or R of mankind.

4. The reformers freed us from this —Alas, "Can the blind lead the blind?" 39.)

5. I can follow Christ without your guide.—"The beginning of the pride of fall off from God" (Eccl. x. 14).

6. How can we be sure of Christ' at this remote date?—Only through th teaching of the one true Church whi established.

7. What, then, keeps so many no from accepting this infallible guide?—T ample of worthless Catholics, human res dice, indifference, and "the concupisce flesh, the concupiscence of the eyes, an of life" (St. John).

7. The Perpetuity of the Cathol Proves Her Divinity.

The Catholic Church has steadily the days of Christ. She is destined to end of time. We read in history of th

you all days even to the consummation of the world" (Matt. xxviii. 20).

Objections.

1. Everybody knows that the Church of Christ has ceased to exist.—That assertion could be made only by a person influenced by prejudice and living in ignorance of history. It is blasphemous to assert that Christ did not keep His word or that the Holy Ghost was unfaithful to His trust.

2. Did not Luther and Henry VIII. reform the Church?—No, they did not. God never chooses lustful men, as these were, to reform His work.

8. Unity a Mark of the Catholic Church.

The Catholic Church was always one in faith, one in communion and worship, and one in government. The Catholic Filipinos, who had a chapel and a native priest at the World's Fair in St. Louis, believed the same truths which the Catholics of the United States hold dear. They love the same faith for which the Irish people have been persecuted by England, the same faith for which millions of martyrs died during the Roman persecutions.

The same form of worship prevails in St. Peter's in Rome as in the humblest chapel on the western plains. The same sacraments are administered to the poorest of God's poor and to the richest Catholic to-day as in Apostolic times. As in days of old, the faithful throughout the world are now sub-

ject to their pastors, who are placed over them by their bishops. The pastors obey their bishops appointed for them by the Holy Father. The whole Catholic world of more than 250 millions of souls acknowledges and obeys the Pope, the Bishop of Rome, as the successor of St. Peter and the vicar of Christ on earth.

Objections.

1. The Catholic Church has new dogmas.—Yes, but not new revelations, as some non-Catholics pretend to have. A revealed truth becomes "a dogma" when the infallible Church of Christ declares that it must be held by all her members.

2. Why do you have seven sacraments, when non-Catholics have only one, two or three?—Better ask them why they have but one, two or three, when Christ instituted seven sacraments.

3. Doesn't an educated Catholic believe more than an ignorant one?—No; his knowledge is more explicit, but his faith is the same.

4. Why don't non-Catholics have the Mass?—Because they refuse to worship God as He has prescribed.

5. I think every state should be supreme in religious matters.—So you would subject creed, sacraments, and heaven itself to ward-politics?

6. Your faith is often opposed to science.—There can never be any opposition between divine revelation and real science. In either case truth comes from God.

7. Stick to essentials; don't mind details.—Christ said, "Teach all things whatsoever I have told you."

8. Charity suffices for a bond of union.—"Without faith it is impossible to please God" (Hebr. xi. 6).

9. You may have as many as three Popes at the same time.—In doubtful elections there may be several claimants, but only one legitimate Pope.

10. Non-Catholic churches are branches of the one true Church.—The one true Church does not acknowledge branches which have been cut off as dead.

9. Holiness a Mark of the Catholic Church.

"Holy" means pleasing in the sight of God. The Catholic Church has a holy Founder, a holy doctrine, invites all mankind to a holy life, and gives to all "of good will" abundant means of becoming very holy, or pleasing in the sight of God. The Founder of the Catholic Church is not a mere man. He is the God-Man, Jesus Christ. The doctrine, so opposed to the natural craving of the animal man, is the expression of God's holy will for all who hope for heaven. The Catholic Church can point with pride to her countless clergy and other religious men and women, who devote themselves to the service of God and the welfare of their neighbor. Thousands of her children in every age have left home and kindred to practise the corporal and spiritual works of mercy in a

moral character as qualification for membership? —"The Catholic Church," says Father Conway, "is not a social club for the élite." She is the sanctifier of all "of good will." Christ said He came not to call the just, but sinners (Matt. ix. 13).

10. Universality a Mark of the Catholic Church.

The Catholic Church is not limited in her jurisdiction by territory, nation or continent. She is universal. Her members are in every part of the world. Though scattered far and wide, they are united by the profession of the same faith, the practice of the same worship, the reception of the same sacraments, and live in obedience to their divinely constituted head.

The Jewish Church of old was national. The reformers, a few centuries ago, tried to establish their particular denominations as national churches, but met with poor success. God alone could and did establish that one universal kingdom on earth, the holy Catholic Church. Sects or denominations may claim to be Catholic, or universal, but their claim will ever be without foundation.

Objections.

1. Is not every Christian church Catholic?—Evidently not.

2. Your Church is the Roman Catholic.—The Jews called us Nazarenes, the Romans called us Christians, the reformers called us Romans, the

Gallicans called us Ultramontanes, but truth shows us alone to be Catholic, or universal.

3. There is the Greek Catholic Church, the Anglican Catholic Church, the Russian—Tut! Tut! These so-called churches are not in communion with the Catholic Church.

4. Non-Catholics are spreading the Bible everywhere.—That does not make them Catholic.

11. Apostolicity a Mark of the Catholic Church.

The Catholic Church is Apostolic in a threefold sense: she was founded by Christ on the Apostles; she has always taught the doctrine proclaimed by the Apostles; history shows that the Apostles ordained bishops and priests to continue the work intrusted to them by Christ. These in turn ordained and commissioned others. For nineteen centuries this Apostolic work has been taken up and handed down from successor to successor. To-day Pope Pius X. is the 258th lawful vicar of Christ on earth. With very little trouble any one can convince himself that the doctrine of the Apostles, as summed up in the Apostles' Creed, has ever been taught by the Catholic Church down to the present time. History shows, moreover, that whenever some bad Catholic or some non-Catholic denied any truth contained in that creed or directly flowing from it the Catholic Church always defined that truth without regard for temporal consequences. She was ever faithful to the

divine command to teach all nations to observe whatsoever Christ has commanded her (Matt. xxviii. 19, 20).

Objections.

1. Non-Catholics claim Apostolic succession.—But history repudiates their claim.

2. Episcopalians resemble Catholics.—Appearances may be deceiving.

3. Luther restored the Apostolic Church.—Only ignorance and prejudice would dare make such an assertion.

4. Charity and zeal are the criterion of Apostolic succession.—And yet St. Paul dares ask, "How shall they preach unless they be sent?" (Rom. x. 15).

12. The Necessity of the Catholic Church.

The Catholic Church is the only agency instituted by Jesus Christ to guide man to heaven. The Catholic Church is, therefore, by divine Will necessary for the salvation of mankind. God is the Lord and Master. Heaven is His home. He certainly has a right to specify the conditions on which He will be pleased to admit man to heaven. He insists on man's being a member of His Church: "If any one will not hear the Church," He says, "let him be to thee as the heathen and the publican" (Matt. xviii. 17). The Catholic Church is the only authorized agency to bring man to heaven. She alone is infallibly guided by the Holy

Ghost in teaching faith and morals. She alone is the dispenser of Christ's merits. Therefore "he that believeth her not shall be condemned" (Mark xvi. 16).

Objections.

1. Does the Catholic Church claim a monopoly on salvation?—At any rate, she alone can show that she has received the keys of heaven (Matt. xvi. 19).

2. Do you teach that outside your Church there is no salvation?—"If any one will not hear the Church, let him be to thee as the heathen and the publican."

3. Do all Catholics go to heaven?—No; only those who have the *good will* to go there.

4. Are all pagans doomed to hell?—"The just Judge of the living and the dead" has not made known His judgment.

5. Will sincere non-Catholics be saved?—"Not every one that saith to Me, Lord, Lord, shall enter the kingdom of heaven; but he that doth the will of My Father who is in heaven, he shall enter the kingdom of heaven" (Matt. vii. 21).

6. Can't I be saved outside the Catholic Church?—If your ignorance of the Church's claims is so inculpable that with all your sincerity, honesty, and good will you do not see the truth, your condition is your misfortune more than your fault. If you then pray, have perfect sorrow for your sins and are ready to do God's will, with St.

Paul, you belong to the Church at heart and can thus be saved.

13. Who is a Catholic?

A Catholic is a member of the Church which Christ has established. That Church is the mystical body of Christ. As the living mystical body of Christ, the Church has a material part—the visible members—and a spiritual part—the Holy Ghost. A person may belong to one of or both these parts. A person who has been baptized but is living in sin is a material member, but is spiritually dead. On the other hand, a person may as yet be ignorant of the true Church and already serve God according to his lights by faith, hope, and charity. He is then a member of the soul but not of the visible body of the Church. Again, a person may be baptized and live as a practical Catholic, serving God in faith, hope, charity. This one is a perfect member of the Catholic Church.

When a child is baptized it at once becomes a perfect member of Christ's mystical body, or a perfect Catholic. Through its sponsors it professes the faith and thus becomes a visible member. By the grace of Baptism it is washed from sin, enriched with supernatural virtue and thus becomes a pleasing tabernacle of the Holy Ghost. With an adult person it is not so easy to become a perfect Catholic. He may have committed sin, formed bad habits and thus become the willing

Peter to Pius X. Of these, says Father Lam
33 were martyred for the faith and 82 are vene
as saints. One hundred and four were bor
Rome, 105 in other places of Italy. Fifteen
French, 8 Greek, 7 German, 5 Asiatics, 3 Afri
3 Spaniards, 2 Dalmatians, 1 Hebrew, 1 Thra
1 Hollander, 1 Portuguese, 1 Candiot, and 1
lishman. Nine Popes have reigned less than
month, 30 less than one year, 11 more than
years, and 7 more than 23 years.

15. The Primacy of the Pope the Primacy Peter.

The Pope as the successor of St. Peter is
vicar of Christ and the visible head of the
true Church. By divine right he possesses
only the primacy of honor or distinction, but
of authority or jurisdiction. "No government
exist without a head," aptly says Bishop St
"no society can be called well-regulated with
a presiding officer." How much more does
Catholic Church, the greatest society on ea
need a head for its government and welf
"Pope," from the Italian "papa," means Fat
It cannot be denied that the Pope is univers
recognized as "the Father of Christendom,"
cessor of St. Peter and vicar of Christ in our
To the student of history it is equally evident
every Pope who succeeded St. Peter as head of
Catholic Church claimed, exercised, and was
versally acknowledged as possessing the primac

authority or jurisdiction as the vicar of Jesus Christ on earth.

Objections.

1. Christ is the Head of the Church.—Yes. Christ is the invisible Head who acts through His visible vicar, the Pope.

2. History tells us that at times there were several Popes at the same time.—History rather says that at times the papal elections were doubtful, and at other times ambitious temporal princes proclaimed some favorite as Pope regardless of the election. These rivals were called anti-popes.

16. The Infallibility of the Pope the Prerogative of Peter.

As the lawful successor of St. Peter, *the Pope is infallible when he teaches a doctrine of faith or morals to be held by all the faithful.* At other times he acts merely in his private capacity and is not infallible. We have seen above that Jesus Christ safeguarded the authority which He delegated to His Church, by placing that Church under the guidance of the Holy Ghost. "The Holy Ghost, the Spirit of truth, will remain with you to the end of time" (John xiv. 16-26).

The Church is composed of a teaching body and of the faithful as believers. Through the guidance of the Holy Ghost the teaching body becomes infallible in teaching and the faithful in believing. This infallibility resides essentially in the Pope

as chief teacher and vicar of Jesus Christ. He is the center of unity and the source of authority. Bishops, priests, and faithful enjoy the guidance of the Holy Ghost only in so far as they are in harmony and communion with the Pope as head. This is the reason of that saying which has come down to us from the first centuries, "Where Peter is, there is the Church."

Objections.

1. Was St. Peter an infallible teacher?—Certainly. No one has ever questioned it.

2. Do you mean to say the Pope can't sin?—No; that is impeccability. That was asserted only by the reformers and a few others who left the Catholic Church.

3. Is infallibility necessary for Christ's vicar?—Certainly. "The spiritual court must be infallible to be final," says Archbishop Ryan. "What supremacy is in the temporal, that infallibility is in the spiritual order." Without the infallibility of the Pope we can have no divine certainty of the way or of the means of salvation.

17. The Testimony of Ages.

The testimony of ages points out the Catholic Church of to-day as the Church established by Jesus Christ. If we follow the true Church down the stream of time from the Apostles to our own day, we shall come upon three important truths, viz.: (1) that the Catholic Church alone Christian-

ized people; (2) that her doctrine and practice have always been consistent; (3) that the schismatics and heretics of succeeding ages always introduced *novelties* of discipline, and doctrine at variance with the teaching and practice of the Church.

That the Catholic Church alone Christianized people, is a truth self-evident to every student of history. Now, if the Catholic Church universally succeeded in "teaching all nations," while other religious societies universally fail, the natural conclusion is, that the "God who giveth the increase" is still with the Catholic Church. Besides, if the Catholic Church succeeds in her mission, in spite of all opposition, under material disadvantages, she evidently must be that Church founded by Christ on Peter, against which not even "the gates of hell" will ever prevail.

History daily shows to the world not only the consistency but also the unity and harmony of the Catholic Church. Her enemies have slandered her. *They* have slandered her for generations. The "Testimony of Ages," however, is vindicating her before the world by showing her as she really is. As "the master of the house" said in the parable of the laborers in the vineyard, so the Catholic Church says by her patient forbearance to every enemy, "Is thy eye evil because I am good?"

As the teaching and government of the Catholic Church evidently come down from Christ, so every doctrine and practice at variance with hers is of human origin. That human origin is not hid-

den in the uncertain vista of the past, like the misdeeds of which the Catholic Church is accused. No. The "Testimony of Ages" has recorded that fact with all its individuating circumstances. Yes, history gives us the originator of every heretical opinion, the time and place in which he lived, the evil he did, and even the causes which led him to rebel against that Church to which Christ said: "He that heareth you heareth Me, and he that despiseth you despiseth Me; and he that despiseth Me, despiseth Him that sent Me" (Luke x. 16).

18. Rome and Reason.

Reason tells us that Rome is the capital of Christ's kingdom on earth. Ever since St. Peter established himself in Rome, "the light that enlighteneth the world" has emanated from that ancient city. From Rome set out the missionaries that converted the world. From Rome God's eternal truths were made known to mankind. From Rome that power was exercised which freed mankind from tyranny and oppression, that raised woman from degradation to be the queen of the home and the visible guardian angel of her children. From Rome the weak ever received help and consolation and the wicked reproach and condemnation. Thus the ancient metropolis of the heathen world became the capital of Christ's spiritual kingdom on earth. In fact, so intimately has Rome become associated with the Catholic

Church during the lapse of centuries that "Roman" has become synonymous with "Catholic." "Roman" is now recognized as a historical mark of the one true Church which Christ has established. So clearly has this truth been grasped by some thinking men that they have said, "Either Rome or Reason." Thereby they meant to say, "If there be any positive divine Religion, it must be sought in Rome, otherwise pure Reason is man's only guide." But if all fair-minded persons would only look deeper into the facts of this important question, they would find that "Rome *and* Reason" must be man's guide according to the simple plan of the Almighty. Reason tells man that God is the Creator. Historical reason tells him that God has spoken to mankind, that Christ, the God-Man, has established one true Church to lead man to heaven. Reason and history tell man that the Church which Christ established exists to-day, that it is no other than the Catholic Church, whose infallible head resides in Rome. Therefore, either "Rome and Reason" or pride, avarice, and sensuality will be man's guide.

19. The Temporal Power.

By the providence of God the head of the Catholic Church became a temporal sovereign. These are the historical facts. During the Barbarian invasions in the sixth century the Western Empire was weakened and finally overthrown. For a time the Ostrogoths held sway in Italy. Then Justinian

I. reconquered it and made Italy a province of the Eastern Empire. The governor was unable to defend the province against the Lombards, who next invaded Italy. The Pope then became the natural protector of Rome and the surrounding country. When the Lombards took Ravenna and threatened Rome, Pope Stephen III. sought the protection of France, because the Eastern Empire was unable to protect Rome. Pepin of France defeated the Lombards and donated the conquered territory to the Catholic Church. Thus the kingdom of Rome, known as "the Papal States," came into existence, A.D. 756. This territory was increased by the donations of Charlemagne in 774. With little interruption the Pope of Rome has been king of the Papal States down to the year 1870, when he was violently robbed of his possessions by Victor Emmanuel.

Though the honest mind can at a glance see the justice of the papal claim to the kingdom of Rome, it does not always understand the necessity of a temporal power for the welfare of the Catholic Church. Still, if the subject be rightly viewed, it can be easily understood. As Leo XIII. said, "The Pope, as the spiritual Father of all the faithful and vicar of Christ, can be the subject of no temporal power." By divine right he is independent of every temporal ruler. The exercise of his independence is not essential to the existence of the Church, but absolutely necessary for her welfare and free development. As Mgr. Schroeder said,

their king.—They should also make a sacrifi
the common good. As regards the facts, they
sanctioned the usurpation. If their voice
heard to-day it would be, "Viva il Papa r

20. The Disciple is Not Above the Mast
Matt. x. 24.

Suffering persecution is another extrinsic
of the true Church. Our Saviour foretold th
world would persecute His disciples as it had
secuted Him (John xv. 20). "You shall be
by all nations for My name's sake" (Matt.
9). "If you had been of the world, the
would love its own; but because you are n
the world, but I have chosen you out of the w
therefore the world hateth you." "My kingd
not of this world" (John xv. 19; xviii. 36).

As the enemies of God, inspired by the sp
of darkness, persecuted the God-Man to deat
have they persecuted His Church to this pr
day. The first three centuries alone saw ten
lions of martyrs give up their life for their
under this persecution, while millions more
fered imprisonment, confiscation of property,
banishment. When the persecutions ceased in
quarter, they began with renewed vigor in
quarters. Thus century after century has
nessed the hatred of the world for the Cat
Church, simply because she "is not of the wo
Indeed, "the servant is not greater than the
ter" (John xiii. 16).

Even here in our beloved country, where Catholics first proclaimed religious liberty, the Catholic Church has never been without persecution. In some States Catholics are still disqualified from holding certain offices. In all States throughout the length and breadth of the land this animosity is felt. Though it does not always rage with the bigoted violence of Knownothingism or A. P. A.ism, it never contents itself with merely "protesting" against Catholics and their Church. It always finds individuals base enough to repeat the groundless and oft-repeated slanders of the past. With pharisaical cunning these perverters of the truth add calumnies of their own. Duly qualified and authorized expounders of the Catholic doctrine may preach year after year in a place and these "sincere seekers of the truth" do not think it worth their while to hear them. But as soon as some drunken or immoral "ex-priest" appears with "a revelation of the confessional" he is sure of a large and appreciative audience, at least on his first appearance. How truly did the Saviour say, "Because you are not of the world, therefore the world hateth you" (John xv. 19).

Objections.

1. The Catholic Church is persecuted because she persecuted others.—The Catholic Church has never persecuted any one.

2. But members of the Church have.—If they have, they were not authorized by her, as the re-

formers authorized persecution. If there was any guilt among Catholics, it must be attributed to the individual. Even this is greatly exaggerated.

3. What, then, is the spirit of the Catholic Church?—"Glory to God in the highest, and on earth peace to men of good will" (Luke ii. 14).

21. The Sanction of Miracles.

Miracles are a divine sanction of the true Church of Christ. We have already seen that God can, and at times may, suspend the ordinary laws of nature to effect some greater good. Christ appealed to His miracles as the seal of Heaven on His preaching. Any one acquainted with the history of the Catholic Church knows that she has never been without this divine sanction of her mission. To deny their actuality because you have not witnessed one is unreasonable. Any person who desires may visit any of God's chosen shrines and see for himself. At Lourdes in France, for example, there occur annually at least from ten to twelve extraordinary, miraculous cures. These cures, effected through the intercession of the Blessed Virgin, are declared miracles not merely by the credulous. A staff of twelve eminent physicians, only two of whom are Catholics, are present, examine every patient on his arrival and after his cure. Other medical men have the fullest liberty to do the same. Cures of nervous disorders are not classed as miracles. During the past year a most unique assembly convened at Lourdes. It

honest mind find peace. Only by the possessio the friendship of God can the heart of man in peace. Only by using the means of grace wi the Church possesses can man have the cons tion of spiritual progress. Hence Our Sav rightly said to Thomas, "I am the way, the tr and the life." He is the way that leads to heavenly Father, our final end. He alone satisfy the mind by a vision of the eternal Tr He is the life that alone can give man the di Goodness in its fulness in heaven.

23. The Sacrifice of the New Law.

By his very nature man is bound to make s offering to God in acknowledgment of his sub tion and God's dominion. When an object is fered to God, it is made sacred. Hence the of ing of the object to God is called sacrifice, to m sacred. Sacrifice is essential to external Relig The choice of the object depends on the wil God. In the Mosaic Law He prescribed vari sacrifices. These typified the sacrifice of the G Man on Calvary and were pleasing to God onl so far as they referred to this great sacrifice of Son of God.

On Calvary Jesus Christ, the eternal High Pri offered Himself as a most acceptable offering His heavenly Father for all mankind. This sa fice of Jesus Christ is continually renewed in Catholic Church. Through the ministry of priests the prophecy of Malachy is fulfilled, w

he said, "From the rising of the sun even to the going down, My name is great among the Gentiles, and in every place there is sacrifice, and there is offered to My name a clean oblation" (Mal. i. 11).

During the first centuries of the Christian era the unbloody renewal of the sacrifice of Calvary was designated by various names. In later times it is universally called "the Mass." Though the origin of the name is obscure, there can be no doubt that Christ instituted this sacrifice on the eve of His suffering and death, and commanded His priests to offer it, saying, "Do this in commemoration of Me" (Luke xxii. 19). So evident, in fact, are the words of institution, and so clear the doctrine and practice of the early Church, that even Luther did not dare deny that "the Mass is truly a sacrifice offered to God."

Through the ministry of His priests, therefore, the Son of God still offers Himself in an invisible and unbloody manner "from the rising of the sun even to the going down." In union with Jesus Christ in His "clean oblation" we can adore, thank and supplicate the eternal Father in a way acceptable to Him and hope for the remission of our sins. How sad, on the other hand, the condition of those people who have no priests, no altar, no sacrifice. Even with the best of intentions they cannot worship God as He deserves and ordains. Like the Israelites in exile, they are far from the true temple of the living God.

Objections.

1. Did not Christ do away with all sacrifice? On the contrary He is "a Priest forever accordin[g to] the order of Melchisedech" (Hebr. vii. 17).

2. St. Paul said the sacrifice of the cross c[an]not be repeated.—That is, Christ cannot die ag[ain.] The Mass and the sacrifice of the cross are ide[nti]cal. The one is a commemoration and contin[ua]tion of the other. The manner of offering al[one] is different.

3. Can you prove the Mass from Scripture?—[It] was foreshadowed by the sacrifice of Melchised[ech] (Gen. xiv. 18), foretold by Malachy (i. 11), [of]fered and instituted by Christ (Luke xxii. [19;] Mark xiv. 28; Matt. xxvi. 28), offered by [the] Apostles (Acts xiii. 2), and spoken of by St. P[aul] (1 Cor. xvi. 16; Hebr. ix. 21, x. 11).

24. The True Priesthood of the New Law.

The true priesthood of the New Law was [in]stituted by Jesus Christ. This eternal High Pri[est] ordained the Apostles to teach all nations, to f[or]give sin, to offer the sacrifice of the New Law, [to] administer all the sacraments and to govern [the] faithful. The Apostles chose other apost[les,] bishops, priests, and deacons to aid them and [to] continue their work unto the end of time. T[he] Catholic priest alone can point with confidence [to] that *Apostolic Succession* which has made him [an] ambassador of Christ (2 Cor. v. 20). In vir[tue]

rifice, holy, pleasing unto God" (Rom. xi
Since "the flesh lusteth against the spirit,
spirit against the flesh" (Eph. v. 17), th
pecially who are destined to lead others
way of the spirit should first triumph over th
Only then, like Paul and Barnabas, are the
separated from the faithful for the work wh
the Lord hath chosen them (Acts xiii.
Jesus Christ is the model for all mankind
doubly so for His chosen priests. He, th
Man, did not merely say, "Blessed are the c
heart, for they shall see God" (Matt. v. 8
also led a life so pure, so spiritual, that ev
bitterest and most unscrupulous enemies
dare accuse Him on this point. Our Saviou
therefore confidently say to the Apostles, "
I have given you an example that as I hav
you should do likewise" (John xiii. 15).

The Saviour, besides, showed a special p
tion for John the virgin disciple. This chos
assures us that in heaven virgins follow the
whithersoever He goeth, and sing a new
before the throne (Apoc. xiv. 2). Even th
Apostles, who had been married, became c
upon their election to the Apostolate. St.
particular became so enamored of celibac
he said, "I would that all men were even
self" (1 Cor. vii. 7). "For he that is wi
wife is solicitous for the things that belong
Lord, how he may please God" (1 Cor. vii.

"It is as much in a life of chaste celibacy,

ly remarks Father Drury, "as in any other respect that the priest is required to follow Jesus." He is to be the mediator between Christ and man, the teacher of His word, the dispenser of His mercies, the offerer of His sacrifice. The priest, in one word, should be Christ again incarnate. The Church, therefore, has the best reasons for insisting on the celibacy of her clergy, and the priest the highest model in practising it.

Objections.

1. Celibacy is impossible.—That thought is usually conceived in a corrupt heart. "No word is impossible with God" (Luke i. 37). If God calls one He also gives that person superabundant grace to follow His calling.

2. Celibacy is unnatural.—It is unnatural for the race, but supernatural for the individual.

3. Married priests could be models to their flocks.—"He that is married is solicitous for the things of the world" (1 Cor. vii. 33). A married priest could not sacrifice himself for his flock. Especially in time of pestilence would he first have to care for his own.

26. The Evangelical Counsels Observed in the Catholic Church.

The Evangelical Counsels have always been observed in the Church since the time of Our Saviour. The violence of the early persecutions made their systematic observance impossible during the first

three centuries of the Christian era. During
trying times, however, many persons of both
observed the Evangelical Counsels. Living
the immediate direction of their pastors, th
dered much valuable assistance to them by
willing service. However, no sooner was the
lic Church tolerated than many persons d
of practising the Evangelical Counsels to t
ter introduced the monastic life under the
ance of St. Paul the Hermit (+340). Pach
(+348), Ammonius, Anthony (+356), H
(+371), and Macarius (+390), soon follow
example. Thus the monastic life spread
Africa over the entire Christian world.

A few centuries later St. Benedict (+54
troduced a reform into monasticism which
its followers the additional benefit of comm
life. The religious, who lived in numerous m
teries, devoted themselves not only to thei
sanctification, but also preached the Gospel
great zeal and success and imparted a tho
education to the countless students who f
to the monastic schools.

After the Barbarian invasion many new
sprang up in the Church. The principal one
appeared about this time were the Franc
(1210), the Dominicans (1215), the Poor
(1219), the Carmelites (1219), the Order of
(1223), the Servites (1223), the Cel
(1254), and the Augustinians (1256).

About the time of Luther's apostasy nu

souls striving after perfection according
Evangelical Counsels of Our Saviour?

27. True Repentance.

True repentance must harmonize with
tates of Reason and Faith. It must sat
Almighty to obtain His pardon. In the
Church repentance is practised according
holy will as made known by Reason and Re
The practice of repentance may be consi
two ways: (1) as prescribed by the
Church; and (2) in its effects upon the re
As a doctrine of the Catholic Church rep
is another sign of her divine mission. Fo
ever comes from God is certainly reasona
in accordance with revelation. Besides, t
sion of the Church is "peace on earth to
good will." By her doctrine and practice
pentance the Catholic Church alone bring
good will in touch with God's infinite mer
the agent of God's mercy, she accomplis
task with divine certainty. This we have
the chapter on Forgiveness of Sins.

The individual of good will, on the othe
not only desires the forgiveness of his sins,
the certainty, the absolute, divine certain
his sins are forgiven. This certainty gi
courage to begin life anew and persevere
path of virtue. But as long as any individu
reasonable fear in regard to the past, he l
cision in the present as well as energy to

future. Is it not because non-Catholics have lost the secret of true repentance that the vast majority of them have drifted into religious indifference, while the uncertainty of some has developed into agnosticism, and the despair of others into downright atheism?

28. The Practical Test.

The practical test shows whether an article suits the purpose for which it was made. Let us apply this test to Religion. The true Religion was intended by an all-wise and merciful God to aid all of good will to union with Him. His Religion must therefore accomplish the purpose of its existence. Here is an honest non-Catholic. His religious nature was neglected in the days of his innocence and youth. The little religious instruction he received barely sufficed to fill his mind with a false idea of the Catholic Church and to prejudice his heart against her. In consequence he formed habits of mind and heart that gave a material tendency to his concrete nature. He rarely seeks God in prayer, and manifests little devotion to his Creator and Redeemer. If he goes to prayer-meeting of a Sunday, he finds others as helpless and as spiritually starved as himself. There is no altar, no priest, no sacrifice to aid him in worshiping God. The preacher feeds his hungry soul on the husks of politics instead of bringing home to him the word of God. That preacher cannot prove to an ordinary jury that he

is sent by God. In fact he realizes that he has no message from heaven, as he entertains his hearers with the sensation of the hour. He has no sacrifice to offer for his people. He cannot hold out to them the olive branch of divine mercy. He cannot grant pardon to the repentant in God's name. Hence that honest non-Catholic lives in spiritual darkness and despair. To him the self-sacrificing life of the celibate priest has been branded as a crime. The evangelical poverty, chastity, and obedience of religious men and women in the Catholic fold he has been taught to look upon as queer, if not as rank hypocrisy or fanaticism.

The Catholic, on the other hand, has learned "to know, love and serve" God at a tender age. The prayers he learned in his childhood are still the daily source of his spiritual strength. The thought of the good God, the loving Saviour and His Virgin Mother sweetens his trials. The reward to come stimulates him in giving to God the best thought of his mind and the purest affection of his heart. When the Catholic goes to church on Sundays, he is not disappointed in hearing the word of God. In union with his Eucharistic Saviour in the sacrifice of the Mass he adores, thanks, and prays the heavenly Father in an acceptable manner. When his conscience convicts him of a fault which he detests, he does not presume on God's mercy, neither does he despair. He knows that his spiritual Father is not only the priest of Jesus Christ, but also the agent of God's infinite mercy. From

this religious enthusiasm was expressed by the Apostle when he said: "Thou art worthy, O Lord, our God, to receive glory and honor and power, because Thou hast created all things; and for Thy will they were and have been created" (Apoc. iv. 15).

The Church, moreover, fascinates the senses of the worshiper by the splendor of her ritual and thus raises his mind and heart from terrestrial things to the contemplation of things divine. If man were a mere spirit, all this would be unnecessary. But in the present order of things religious ceremonies are a powerful aid to man in conquering the allurements of "the flesh, the world, and the devil," so that he may duly worship God "in spirit and in truth."

These ceremonies are, besides, replete with deep spiritual meaning. The faithful, for example, know that the vestments used at the altar represent the instruments with which Our Saviour was tortured. They likewise understand from their manuals of devotion that every act of the priest during the holy sacrifice of the Mass represents some phase of Our Saviour's sacrifice upon the cross. Hence these ceremonies, though meaningless to the ignorant, are full of deep significance for the devout Catholic.

Finally, the ceremonies of the Catholic Church have a foundation in the conduct of Our Lord Himself. He, the God-Man, used ceremonies in curing the deaf-mute (Mark vii. 33) and the

also give them the correct doctrine. For both purposes Latin is most useful. Latin, being a dead language, retains the exact meaning of its words. It is, besides, an exact and polished language. Latin, therefore, forms a safe medium of exchange of thought not only with other people of our day, but also Apostolic ages.

Besides, as the one true Church of Christ, the Catholic Church must (1) preserve the original doctrine in all its purity. (2) Under pain of nullity she must use the proper form in the administration of her sacraments. (3) To obtain clearness and precision in her laws she must avoid all ambiguity in her language. In one word, she must take every human precaution to safeguard not only her infallibility, but also her unity, Catholicity, and Apostolicity. All these ends are attained by adopting a dead language as her own.

At the time of the Apostles, Latin was the language of the Empire. Thus it naturally became the language of the Church in those days. After the Empire had fallen, the Latin language survived as the language of new Rome. It is the unchangeable medium of God's unchangeable doctrine. It is the safeguard of the Church in the administration of the sacraments. It enables her ministers to communicate with one another in the remotest parts of the earth. It enables them to remain in close communion with their spiritual head, Christ's vicar on earth.

fallible guidance of Christ's vicar. The friends of God in purgatory are united while suffering with resignation for their sins by the bond of faith, hope, and charity. The friends of God in heaven are united in the perfect fruition of God, by their knowledge and the indissoluble bond of divine charity. This union of all God's friends in the Holy Ghost by the bond of divine charity we call the communion of saints.

32. The Blessed Virgin Mary.

The Blessed Virgin Mary deserves special honor as the Mother of God and special love as the spiritual Mother of mankind. The Blessed Virgin Mary gave the Son of God that body in which He suffered and died. She is therefore as truly the Mother of God as any mother can claim to be the mother of her child.

The Son of Mary gave us the commandment to honor our parents. He also said, "I have given you an example, that as I have done, so you do also." How did God give us an example in honoring Mary? By making her a worthy Mother of Our Redeemer. The Son of Mary enjoyed a unique advantage over all other children. It was within His power to make for Himself a mother according to His mind's ideal, according to His Heart's most cherished desire. Was He wanting in filial piety by neglecting to honor Mary in her creation and sanctification? Certainly not. That would have doubly reflected on Himself. For His

made this sacrifice for mankind. Now we have been born to that spiritual life in holy Baptism. Thanks to the love of Mary we are the children of God, the brethren of Christ. Who will therefore dare to censure us if we honor Mary, if we love Mary, if we show our gratitude to Mary, if we go to Mary with child-like confidence in all our troubles? If Mary did so much for us when we were the enemies of God and she but "the humble maid of Nazareth," what will she refuse us now that we are the friends of God and she our spiritual Mother, the Queen of heaven and earth? Let us love Mary with a grateful love. Did not God say, "Forget not the groanings of thy mother"? (Eccli. vii. 26). Did not Jesus say, "I have given you an example, that as I have done, so you do also"?

Objections.

1. Mary is only an ordinary woman.—The Archangel Gabriel evidently did not say so.

2. Catholics show Mary more honor than God. —This oft refuted slander is made only by an ignorant bigot.

3. Mary is the Mother of Jesus, not of God.—Gabriel, however, said to Mary, "The Holy which shall be born of thee shall be called the *Son of God.*" Hence, Mary is the Mother of God.

33. Veneration of the Saints.

The veneration of the saints and of their relics and images is pleasing to God, due to His saints

and sisters, so the angels and saints can intercede for us with God. We know that "the continual prayer of the just man availeth much" (Jas. v.16). And who is more just than the angels and saints? If the faithful prayed for Peter when he was in prison (Acts xii. 5), if St. Paul asked the Christians of Rome to pray for him (Rom. xv. 30), why cannot St. Peter and St. Paul and the other saints in heaven pray for us? The same bond of charity still unites them to the faithful on earth as when they labored, suffered and died for the cause of Christ.

Objections.

1. How can the angels and saints hear our prayers?—God makes our prayers known to them.

2. Christ alone is our Mediator with God.—The saints are our mediators with Christ. On earth we ask God's help "through Jesus Christ our Lord." The saints do the same in heaven.

34. We Can Help Our Dead.

We can help the souls in purgatory by our prayers and good works. Two things are evident from reason and revelation: (1) "Nothing defiled can enter the kingdom of heavven." (2) Our departed brethren are still united to us in charity as members of the communion of saints.

Practically speaking, very few are so pure in life that they can expect to go directly to heaven. They must therefore expect to do penance, to be

35. What Catholics Believe.

Catholics believe all that God has revealed as handed down by divine tradition and Sacred Scripture. Their belief may be summed up in five points, as follows:—

1. *About God Catholics believe,* (1) That there is one God, infinitely perfect, who exists of Himself from all eternity; (2) That in God there are three Persons, Father, Son, and Holy Ghost, equal in all perfections; (3) That the Son proceeds from the Father, and the Holy Ghost from the Father and the Son.

2. *About Creation Catholics believe,* (1) That God created all things in time, for His glory and the welfare of His creatures; (2) That angels and men were created in original justice, endowed with intelligence and free will and subjected to a trial; (3) That the supernatural joys of heaven were to be the reward of fidelity; (4) That some angels rebelled against God and were cast into hell; the others were faithful and went to heaven; (5) That God gave man an angel guardian; (6) That man sinned and was promised a Redeemer; (7) That human nature was weakened, but not essentially changed by original sin; (8) That God creates every human soul; (9) That the guilt of original sin is transmitted to the children of Adam.

3. *About Redemption Catholics believe,* (1) That God the Son assumed human nature from the Virgin Mary, uniting the human and the divine nature in one divine Person; (2) That He has a

seven sacraments; (13) That every sin can be forgiven; (14) That charity unites God's friends on earth with those in heaven and in purgatory; (15) That veneration of angels and saints is pleasing to God; (16) That it is a holy thought to pray for the souls in purgatory.

5. *About the Last Things Catholics believe,* (1) That man's probation ends with death;(2) That the particular judgment follows death; (3) That the good go to heaven and the wicked to hell;(4) That those who have temporal punishment to atone for go to purgatory; (5) That this world will come to an end when God wills; (6) That then the dead will rise again; (7) That then Jesus Christ will come to judge the living and the dead; (8)That the good will enter into life eternal, but the reprobate will go into the everlasting fire of hell.

36. What Catholics Do Not Believe.

Catholics have been falsely accused of believing the following errors, which the ignorance or malice of their fellow men has attributed to them. Catholics do not believe that—

1. There is any other mediator of Redemption than Our Saviour, Jesus Christ.
2. Adoration of the Virgin Mary, the angels and saints, their relics and images is lawful.
3. God still makes new revelations to mankind.
4. Any one can by his own unaided efforts satisfy for his sins and earn heaven.

violently that the Church could scarcely impart the necessary truths of salvation to all of good will. But when the moral power of the Catholic Church had triumphed over the brute force of the Roman and the Barbarian a new era dawned. The Church emerged from the Catacombs and began to enlighten the whole world. Monasteries sprang up everywhere. They became the nurseries of piety and learning. Their average attendance during the so-called dark ages was from four to five thousand students. No institution of our day has equaled the universities of the Middle Ages in point of attendance. There is hardly an institution of learning in Europe to-day worthy of the name of university, which is not the outgrowth or the survival of one of these ancient seats of learning. In consequence of this a Catholic atmosphere pervades the arts and sciences to such an extent that the infidelity of the last century was unable to efface it. Hence all great scientists and artists of ancient as well as of modern times owe a debt to the fostering care of the Catholic Church.

Even here in the United States, where Catholics are in the minority and laboring under disadvantages, the Catholic Church has not been idle. In spite of the fact that Catholics are poor and taxed for state institutions, they have erected and maintained 7 universities, 83 seminaries, 191 colleges, 692 academies, 4,235 parochial schools, besides 252 orphanages and 987 other charitable institutions. What denomination can equal it?

cordance with these scientific facts evolutionists have constructed various theories to explain the origin and development of life. (1) They begin with asserting the eternity of matter. (2) They proceed to answer the question concerning the origin of life by inventing the theory of "spontaneous generation." That is, spontaneous production of life, or organized matter. (3) They then confidently explain the development of life by pointing to one, great, eternal evolutionary process, by means of which life developed from a tiny and vague organism to the most perfect species in existence. Some more modest theorists, however, admit the creation of some species, but assert that various other and more perfect species have developed from these by a process of evolution. The laws that are supposed to determine this evolutionary tendency in passing from species to species are "natural selection," "struggle for life," and "heredity." The arguments adduced in favor of these theories are derived from the variability of plant and animal life, from embryology and from comparative anatomy.

Without going into detail in deciding this radical controversy between Revelation and Evolution, it will suffice here to say, (1) that the theory of spontaneous generation has been disproved by the scientific discoveries of Pasteur and others, (2) that no evolutionary process has ever been known to develop a new species, but that on the contrary,

contains so many self-evident contradictions that the only explanation for the fascination which it has exercised over some minds must be sought in the words of St. Paul to the Romans, "As they liked not to have God in their knowledge, God delivered them up to a reprobate sense" (Rom. i. 28).

40. Socialism.

In daily life the word Socialism is often used to designate any theory of political economy ranging from anarchism on the one extreme to mere state control of public utilities on the other. As the system of Carl Marx, however, which is called "Social Democracy," it may be defined as, "That communism which advocates the inviolable ownership of all capital by the state, as also the public administration of all goods, and the distribution of all produce by the democratic state." Socialism is the outgrowth of Pantheism. It advocates the equality of rights in the concrete, justifies rebellion against existing governments and emphatically insists on the abolition of all religion.

One glance suffices to discover the atheistic spirit and the materialistic cravings of this child of the nineteenth century. No wonder Socialism considers the Catholic Church her greatest enemy. For the Catholic Church has ever been the champion of truth and justice, as well as of the inalienable rights of individuals. The Church recognizes many evils in the world. But she ever has a

Unfortunately, many persons survey the supernatural with this inverted telescope of life, and thus become indifferent to the true value of spiritual things.

Four causes are assigned for this inconsistent conduct. They are pride, avarice, sensuality, and human respect. A person may be so absorbed in his own sufficiency that he can see nothing precious outside himself. He may have allowed the tendrils of his affections to twine around earthly things so tightly that he cannot even fix his thoughts on anything else. He may have become so inebriated with the pleasures of his fleeting life that he has even become spiritually unconscious. Or he may have become the slave of human respect to the extent that, out of fear of displeasing man, he deliberately shuts out the divine light from his soul and becomes a traitor to his own conscience.

Whichever the cause may be that leads man to religious indifference, the consequence is the same. Misfortune is ever the recompense of religious indifferentism. There is no real peace of mind or heart, no true happiness for this spiritual suicide. His conscience will give him no rest during life, and the punishment of God awaits him in eternity.

The only remedy for religious indifference is to turn to Jesus Christ. He is the great teacher of mankind. He gives man the true idea of the value of his soul, of the malice of sin, of the torments of hell and of the beauties of heaven. He

(2) These societies enslave the mind and conscience of their members by insisting on absolute secrecy and obedience.

(3) These societies usually furnish "bad company" for any religious man or woman.

The Machabees, the Woodmen of America, the Red Men, and several other modern societies are organizations very similar to the ones forbidden.

43. Modern Superstitions.

Modern superstition consists in offering God a false worship. We have seen before (1) that man owes God the debt of Religion, and that he must pay it as God prescribes; (2) that superstition is of two kinds. The one consists in offering divine honor to creatures; the other in paying the debt of Religion as man pleases and not as God has prescribed. The heathens were guilty of the former kind of superstition, which is called idolatry. Many persons of our day are guilty of the second kind of superstition by the practice of "false worship," which is a human counterfeit of the one true Religion established by Jesus Christ.

Not many years ago it was the rule with non-Catholic writers to accuse Catholics not only of superstition, but even of idolatry. Even in our own day a benighted person of this kind makes his appearance from time to time. He might no doubt profit by pondering those words of St. Paul, "Thou art inexcusable, O man, whoever thou art that judgest. For wherein thou judgest another,

Name.	Founder.	Date.	False Doctrine or Practice.
I. Century.			
Simonians	Simon Magus	34	Denied free will—Taught world created by angels—Believed in transmigration of souls—Denied humanity of Jesus Christ.
Cerinthians	Cerinthus	73	Denied divinity of Christ—Insisted on observance of Mosaic law—Taught carnal millennium after the general resurrection.
Ebionites	Ebion	(?)	Taught that some men were created by good angels, others by bad ones—Accepted only Gospel of St. Matthew—Called St. Paul a heretic—Practised "free love."
II. Century.			
Gnostics	Valentinus	141	Denied free will—Taught justification by faith alone—Matter eternal—No resurrection of the dead.
Marcionites	Marcion	150	A dual principle in creation and government of world—Rejected Bible—Asserted that Catholic Church had erred.
Montanists	Montanus	171	Condemned re-marriage after death of first partner—Apostasy cannot be forgiven—Prescribed most rigorous fasts.

Name.	Founder.	Date.	False Doctrine or Practice.
		V. Century (Continued).	
Nestorians	Nestorius	428	Christ a mere man—Mary not the Mother of God.
Monophysites	Eutyches	448	Christ had only a divine nature.
		VI. Century.	
Monophysites split into Jacobites, Severians, Julianists, Agnoites, Armenians, and Copts.			
		VII. Century.	
Monothelites	Sergius	622	There are two natures, but only a divine will in Christ.
		VIII. Century.	
Iconoclasts	Leo (Emperor)	723	Reverence for sacred images is idolatry.
Adoptionists	Elipandus	782	Christ was only man, as such adopted by heavenly Father.
		IX. Century.	
"Greek Schism"	Photius	867	Catholic Church erred in prescribing celibacy for her clergy—Denied supremacy of Pope—Holy Ghost proceeds from Father alone.

Name.	Founder.	Date.	False Doctrine or Practice.
			XIII. Century (Continued).
Fratricelli	(?)	1280	Two Churches, one carnal, the other spiritual—Only the spiritual Church has true Scriptures and divine power.
			XIV. Century.
Beguardins		1311	Absolute perfection possible on earth—Grace, prayer, and good works superfluous—Impurity no sin—The perfect exempt from every law—Acts of virtue make imperfect.
Wycliffites	John Wycliffe	1374	The universe and God are one—Creation an emanation of God—Predestination—No "Real Presence"—Veneration of images unlawful—No episcopacy.
			XV. Century.
Hussites	John Huss	1415	Church consists of predestined—St. Peter never head of the Church—Clergy have no authority from Christ—Mortal sin deprives every ruler of jurisdiction.

Name.	Founder.	Date.	False Doctrine or Practice.
		XVI.	CENTURY.
Lutherans	Martin Luther	1524	Free will lost by original sin—Faith alone works justification—Sin an evidence of faith—Divine Destiny all-ruling and absolute—No visible Church—No good works—Private interpretation of the Scriptures—Only two sacraments, Baptism and Eucharist.
Anabaptists	**Storch**	1521	Repeated infant baptism—Communism—Polygamy.
Zwinglianism	Zwingle	1523	Predestination — Christ only head of Church — No free will — No good works —No purgatory — No sacraments — No forgiveness of sin.
Calvinism	Calvin	1535	
Presbyterianism	John Knox	1560	
Huguenots	Wm. Farel	1557	
Congregationalists	Robt. Browne	1583	
Episcopalians	Henry VIII.	1534	Justification by faith alone — Sufficiency of Bible for salvation—Private interpretation—King supreme in spirituals—No transubstantiation—No purgatory—No veneration of saints.
		XVII.	CENTURY.
Jansenists	**Jansenius**	1624	No free will—No possibility of resisting grace.

No New Sects in the XVIII. Century.

Name.	Founder.	Date.	False Doctrine or Practice.
		XIX.	Century.
Old Catholics	Reinkens	1873	The Pope not infallible.

Since the XVI. Century the original sects have given birth to many denominations, of which the following are the principal ones, especially in the United States.

Mennonites	Simon Menno	1536	Reformed Anabaptists.
English Baptists	Smith	1611	Only baptism of immersion valid—Doctrine Calvinistic.
American Baptists	Roger Williams	1639	Baptism of immersion—Doctrine Calvinistic.
Congregationalists in U. S.	Colton	1633	Doctrine Calvinistic.
Quakers	George Fox	1650	Doctrine Calvinistic.
Presbyterians in U.S.		1704	Doctrine Calvinistic.
Methodists	John Wesley	1729	Doctrine Episcopalian and Calvinistic.
Dutch Reformed	Dr. Livingston	1737	Doctrine Calvinistic.
Evangelical Lutherans	H. Muhlenberg	1742	Doctrine Lutheran.
Unitarians	Dr. Mayhew	1756	Deny divinity of Christ. Doctrine Calvinistic.
United Brethren	N. Lewis	1760	Doctrine Calvinistic.

The Principal Denominations have broken into the following fragmentary religious societies:

THE LUTHERANS INTO:

The German Lutherans	
The Reformed Lutherans	
The Swiss Lutherans	
The Danish Lutherans	
The Swedish Lutherans	
The Norwegian Lutherans	
The General Synod	1820
United Synod of South	1860
The Synodical Synod	1847
The Synod of Ohio	1881
The Synod of Iowa	1854
The United Norwegian Lutheran Church	1889
Independent Norwegian Luth.	
Independent German Lutherans	
Independent Danish Lutherans	
Independent Finnish Lutherans	
Evangelical Alliance	
Evangelical Association	
Christian Catholic Church	
Reformed Church in U. S.	

THE METHODISTS INTO:

Calvinistic Methodist	1740
Moravian Methodist	1740
Methodist Episcopal	1784
Republican Methodists	1792
Reformed Methodists	1804
German Methodists	1804
Primitive Methodists	1818
African Methodists	1816
African Zion Methodists	1820
Methodist Protestant	1830
Wesleyan Methodist Church	1843
Methodist North	1844
Methodist South	1844
The Colored Methodists	1870
Union Methodists	
Free Methodists	1860
Independent Methodists	1900

II. Obligations Emphasized by the True Religion.

1. Right and Duty.

Right is the inviolable moral liberty of a person to exercise dominion over his own actions and possessions. In the visible world man alone possesses this moral power. He alone can therefore have rights in the strict sense of the word. These rights consist in those moral powers of man which all other persons are bound inviolably to respect. Every right has three characteristic properties, viz.: (1) Its extent is defined by law, human or divine. (2) It ceases when it conflicts with the evident right of another person. (3) It always includes the authority of lawful defense. *A duty is the moral obligation of respecting the rights of others.* It consists either in doing or in omitting something according as the law of God or the law of man prescribes. Being a correlative of right, duty has corresponding characteristics. (1) Its extent is defined by law. (2) It ceases with the corresponding right of others. (3) It is personal and obliges an individual even when others neglect or refuse to do their duty. (4) It directs man to his final end. Hence a wilful omission of a duty is a rebellion against God and constitutes a moral evil.

measure of things to be done or omitted. In this sense law includes even those divine decrees which regulate the material creation. These are called the physical laws. As a rule and measure of moral conduct, however, law is a just rule of action authoritatively promulgated for the common welfare. In this sense it may be promulgated either by God Himself or by a human agent acting in His name. The divine law *naturally* exists in God's eternal mind and is promulgated by Him in the heart of every human being that attains the use of reason. The positive moral law of God was promulgated especially by Moses, Jesus Christ, and the Apostles. Human law may be ecclesiastical, national or international according to the source from which it emanates.

Law is the rule and the measure of all right and duty. Law prescribes whatever should be done or omitted because it is *just.* Whatever is one person's just right imposes the correlative just debt or duty on others to respect the same. Law may also be said to be the secondary source of right and duty. For as the first principles of right and duty are dictated by the natural law, so many doubtful rights and duties are defined and established by positive law.

4. Necessity and Obligation of Law.

Law is necessary for every moral agent. It is man's guide on his pilgrimage to heaven. It is the test of man's fidelity in the service of God, as

by all of good will. The God of good will has intended the upright judgment of a tender conscience to be man's immediate guide in daily life. For if that judgment declares man in possession of his right to act as he pleases then "blessed is he that condemneth not himself in that which he alloweth" (Rom. xiv. 22). But if conscience declares man bound by just law and he refuse to do his *duty,* he does wrong. "For all that is not of faith [according to the dictates of an honest conscience] is sin" (Rom. xiv. 23).

The first obligation of conscience is a tender solicitude in cultivating a true conscience. That step is not only the assurance of an honest mind and a willing heart, it is the safeguard of man's moral integrity. It is the first step on the way of moral rectitude. It is as much an obligation of man's very nature as the preservation of his life.

Two things contribute to the formation of a true conscience, knowledge in the mind, self-control over the heart. In proportion as man progresses in this way will the dictates of his conscience also become more and more conformable to the mind of God.

6. Obstacles to the Formation of a True Conscience.

Ignorance, passion and human respect oppose the formation of a true conscience. *Ignorance is a lack of due knowledge.* It may be actual, as in

leads to the greatest excess, as in the case of Pontius Pilate. It earns the just contempt of honest men, as well as the punishment of God. "He that feareth man shall quickly fall" (Prov. xxix. 25).

7. Moral Goodness: Its Sources.

Moral goodness arises from the conformity of an action with moral law as applied by an honest conscience. Free volition and liberty of action are the foundation of all morality. But the deliberate shaping of one's conduct according to the dictates of conscience constitutes its moral goodness.

There may be three sources of moral goodness in a concrete action. They are the object, the intention, and the circumstances. For an action to be morally good it must be objectively in accordance with law or the dictates of right reason. It must subjectively be performed with a good intention. The circumstances of time, place, person, manner, and means that accompany the action must likewise be in accordance with right reason. If an action which possesses these sources of moral goodness is performed out of love for God it becomes supernaturally good and meritorious for heaven. Such actions the Saviour inculcated when He said, "Lay up treasure which neither the rust nor the moths can destroy, which cannot be dug up and stolen by thieves" (Matt. vi. 20).

means of the reflex principles all danger of sin arising from a doubt of law is set aside and a prudent rule of action is formed. But where a danger of physical or spiritual injury presents itself, which must be avoided, prudence and charity demand that we choose the safer side in a practical doubt. This obligation of choosing the safer side is binding (1) in the administration of the sacraments, (2) in choosing the necessary means of salvation, (3) in avoiding the proximate occasions of sin, (4) in avoiding unnecessary danger to health and life, (5) in interfering with a neighbor's spiritual or temporal rights.

9. The Decalogue.

The Decalogue consists of the ten commandments promulgated by God through Moses. The ten commandments emphasize the principal duties imposed on man by the natural law. They are:

1. I am the Lord thy God, thou shalt not have strange gods before Me.
2. Thou shalt not take the name of the Lord thy God in vain.
3. Remember thou keep holy the Sabbath day.
4. Honor thy father and thy mother.
5. Thou shalt not kill.
6. Thou shalt not commit adultery.
7. Thou shalt not steal.
8. Thou shalt not bear false witness against thy neighbor.

pose. Blasphemy is even a greater sin than the vain use of holy names. It consists in using language which is directly insulting to God. An oath is asking God to witness the truth of an assertion or the sincerity of a promise. When reverently and reasonably taken, an oath is lawful to emphasize sincerity and truth. But if taken without reason, an oath is a vain use of God's name. If used to testify to a falsehood, an oath becomes a perjury. When used to strengthen an unjust promise, an oath is not only sinful in itself, but more sinful in keeping that promise. Cursing consists in wishing evil to any one. When emphasized by the invocation of God's holy name, it is a perverse use of the privilege of prayer, a vain and blasphemous use of God's name, as well as an offence against fraternal charity.

12. The Lord's Day: Sabbath or Sunday.

The third commandment obliges man to sanctify one of the seven days of the week in a special manner. Reason prescribes that man should consecrate some time to God by divine worship. But reason does not say when this is to be done or how much time is to be devoted to divine worship. By His positive law, however, God insisted on the sanctification of the Sabbath, or seventh day of the week. On this day He Himself rested after the six days of creative work. From the beginning of the world till after the introduction of Christianity the Sabbath was specially sacred to God's

kindly feelings towards them and positively wishing and contributing to their temporal and eternal happiness. Obedience is due to parents because they occupy God's place of authority. The child Jesus gave all subjects an example of obedience by going down to Nazareth with His parents, where "He was subject to them" (Luke ii. 51). Children must obey their parents as long as they are under their care. But their debt of grateful love and reverence is of obligation throughout life.

14. Catholic Education.

As the visible guardian angels of their children, parents are bound by their very nature to care for them. This care must extend itself not only to the development of the body, but also of the soul. The mind of the child must receive instruction to prepare it for the battle of life. The education of the heart is most essential. It alone can make man a true child of God and heir to the kingdom of heaven.

According to the law of nature the education of the child belongs primarily to the parents and not to the state. The family is prior to the state. Hence the rights and duties of the parents take precedence to those of the state. Nature, besides, has implanted in the parent a watchful solicitude for the welfare of their children, which enables them to make those sacrifices which are necessary for their education.

At an early age parents should instil in the

bility in this matter. As our Holy Father, Pius X., pointed out in a recent encyclical, this right should not be overlooked, especially in our day, but exercised conscientiously for the common good.

16. General Rights and Duties.

The fifth commandment emphasizes the right of every individual to life, liberty, and the pursuit of happiness. By saying "Thou shalt not kill," it at the same time declares it the universal duty of mankind to abstain from inflicting any physical, moral or social harm upon a neighbor. It is sinful, therefore, not only to take human life, but also to do bodily harm to self or others, to give scandal or to hate and persecute a neighbor. The state alone has authority to destroy individual human life by way of capital punishment for enormous crimes, of which the individuals have been fairly convicted. The state may also wage a just war. An individual, however, would do wrong in promoting a war which is unjust or unnecessary to maintain the moral order among nations. When an individual is unjustly attacked, he may defend life, limb, and valuable possessions even at the sacrifice of the life of his unjust aggressor if this is the only available means of escaping from a present danger.

17. Purity in Daily Life.

The sixth and ninth commandments are of the greatest importance. They emphasize the virtues

of those dependent upon him He gave man the right to accumulate property for that purpose.

God is the first owner and proprietor of all things. Man may become the secondary owner in various ways. The primitive source of ownership is called first occupancy. It consists in taking possession of unappropriated goods. This title is evidently strengthened by the improvements which the possessor makes by the expenditure of labor and capital. The usual way, however, of acquiring property in our day is by purchase, donation, and testament. In the very early ages man's right to private property was recognized and used. Thus Cain owned a field and Abel owned cattle, for Scripture tells us that one offered "the fruits of the earth," and the other "offered of the firstlings of *his* flock" (Gen. iv. 3, 4). This right to private property has universally been recognized by people of all times. Hence God, who is its Author, also emphasized this right of the individual by commanding his neighbor to respect it, saying: "Thou shalt not steal," "Thou shalt not covet thy neighbor's goods."

19. Justice.

The seventh and the tenth commandments emphasize the right of the individual to the material goods which he has lawfully acquired. Under material goods are understood all things of commercial value. They include: (1) Immovable goods, such as lands, mining interests, railroads, etc. (2)

secrecy, and unjust suspicions and rash judgments. *Lying* consists in knowingly speaking or acting the untruth with the intention of deceiving some one. Lying is always wrong. God, the eternal Truth, says, "Lying lips are an abomination to the Lord" (Prov. xii. 22). The worst kind of lie is *calumny*. It injures a neighbor's good name by false statements concerning him. It is a great sin. For "a good name is more valuable than riches" (Prov. xxii. 11). If, therefore, the thief must repair the material injury done to his neighbor, the calumniator must certainly do the same. St. Francis de Sales calls calumny and detraction social murder.

The eighth commandment forbids not only the perversion of the truth, but even the revelation of the same, when it would injure any one without cause. If the good name of the individual, the honor of the family, or the welfare of the state demand that a secret be kept, a prudent evasion may be used to conceal the truth. The lessening of a neighbor's good name without a just cause by revealing his faults in his absence is called *detraction*. A just cause for revealing a neighbor's faults would be to protect the rights of others, or to correct the fault of the guilty one. The lessening of a neighbor's honor in his presence by contemptuous words or actions is called contumely or insult. A *violation of secrecy* takes place in the betrayal of a natural, a promised or an entrusted secret, as also by ex-

in general are six in number and are usually called "the Precepts of the Church." As the ten commandments emphasize man's duties as a creature of God, so these precepts emphasize man's special duties as a child of God, a brother of Jesus Christ, and an heir to the kingdom of heaven. They are rather a summary of a Catholic's natural obligations than mere positive laws. For by them Mother Church indicates the lowest standard consistent with Catholic practice. They are:

1. To hear Mass on Sundays and holidays of obligation.
2. To fast and abstain on the days appointed.
3. To confess at least once a year.
4. To receive the Holy Eucharist during the Easter time.
5. To contribute to the support of our pastors.
6. Not to marry persons who are not Catholics or who are related to us within the fourth degree of kindred, nor privately without witnesses, nor to solemnize marriage at forbidden times.

22. Hearing Mass.

Two reasons may be given why Catholics should hear Mass at least on Sundays. The one is derived from the necessity of true worship, the other from the necessity of Christ's merits for a Christian life. A Catholic must hear Mass because only in union with Jesus Christ in this sacrifice of the New Law can he worship God in a way worthy of Him and acceptable to Him. Holy Mass is the un-

v. 17). If we live according to the inclination of the spirit, we shall be spiritual; but if we live according to the inclinations of the flesh, we shall be carnal. A spiritual life is absolutely necessary to avoid hell and gain heaven. Hence the Church again says to us as a kind mother, "Children, self-denial is absolutely necessary. Christ insists on it as the first requisite of His disciples. The least that you can do, therefore, in showing yourself His disciples is to fast and abstain on the days appointed."

The law of fasting (1) binds all Catholics from the age of 21 to 60, (2) on all week-days of Lent, on the Ember days and on the vigils of the Feast of Christmas, Pentecost, the Assumption of the Blessed Virgin, and All Saints. (3) The fast consists in taking one full meal at dinner, not more than two ounces of food at breakfast, and not more than eight ounces of solid food at the evening meal.

The law of abstinence (1) forbids the use of flesh meat (2) to all who have attained the use of reason, (3) on all fast-days and all Fridays of the year, excepting when Christmas falls on a Friday.

The dispensations which are granted in this country are annually announced in every church at the beginning of the Lenten season. Total abstinence from alcoholic drinks, and other acts of self-denial and penitential works are equally meritorious and praiseworthy. St. Paul said of himself, "I chastise my body and bring it into sub-

munion at least once a year, and that during the Easter time. Two sayings of Our Lord are very clear on this point. He says: "I am the living Bread which came down from heaven. If any man eat of this Bread he shall live forever" (John vi. 51). "Amen, amen, I say to you, except you eat the flesh of the Son of man and drink His blood, you shall not have life in you. He that eateth My flesh and drinketh My blood hath everlasting life, and I will raise him up on the last day" (John vi. 54). Every Christian wants to be a friend of God during life, or at least have the assurance of being with Him in heaven. In holy communion the Saviour points out to adults the most efficacious means of grace and offers to all of good will an assurance even for the next life.

Holy Church rejoiced to see the early Christians nourish their souls daily with the Bread of Life. As this primitive fervor gradually cooled, this good mother, ever solicitous for her children, commanded all the faithful to partake of this Bread of Life at least once a year. She insists on this holy communion being received during "the Easter time," which in the United States extends from the first Sunday in Lent to Trinity Sunday. On Easter Sunday Christ gave us the hope of a glorious resurrection by triumphing over death itself and rising glorious and immortal from the grave. Holy Church insists so much on the fulfilment of this precept that she actually disowns those children and declares them unworthy of Christian

who preach the Gospel should live by the Gospel" (1 Cor. ix. 7-14).

The church and school buildings are for the benefit of the parishioners. In the church they assemble for divine worship. In it they hear the word of God and receive the sacraments. The school is the nursery of the parish. Here the children are brought up in the knowledge and practice of the things that make them useful citizens and true Catholics.

By a virtual contract, therefore, every parish is bound in justice to support their pastor, church, and schools. Every individual member of the parish is bound in justice to the congregation to contribute his proportionate share (1) for a decent sustenance of the pastor, (2) for the adequate provision of the church and its appointments, (3) for the maintenance of a parochial school, whether he has children attending or not. The necessary funds are usually raised in this country by pew-rents, voluntary subscriptions or assessments. The Sunday offerings which have been taken up from time immemorial are intended as a token of gratitude to God for the blessings of the week. They are usually devoted to the immediate wants of the altar. Those who contribute to them have a special share in the holy sacrifice of the Mass.

27. Marriage Impediments and Dispensations.

To insure the spiritual and temporal welfare of her children, holy Church has hedged in the

A dispensation is an exemption from a marriage impediment. If a Catholic is determined to assume the double burden of a forbidden marriage, a dispensation may be granted by the Pope and his delegates for a grave reason. According to the gravity of the reason given, a dispensation may be obtained from the Diriment Impediments of collateral relationship, public honesty, spiritual affinity and disparity of worship. A less grave reason suffices for a dispensation from any of the Prohibitive Impediments.

The grave reasons which would justify a person in asking and the Church in granting a dispensation from a diriment impediment, excepting great poverty and advanced age of a Catholic woman, mostly belong to that category of which St. Paul says that it should not so much as be mentioned among Christians.

28. Divorce and Separation.

Divorce, or the attempted dissolving of the marriage tie by civil authority, is one of the greatest evils of our day. It is not only a sin and a shame, it is a crime. "What God hath joined together let no man put asunder" (Matt. x. 9). This positive law of Jesus Christ is supported by many cogent reasons. (1) The Christian propagation of the human race requires the indissolubility of the marriage tie. (2) Education is jeopardized without it. (3) The natural conditions of the marriage contract are "for better or for worse, till

merely stating the decalogue of Catholic etiquette for Sunday observance. You will avoid annoyance to others by remembering it.

1. Make a serious effort to come to church in time for divine services.
2. Do not disturb the faithful by unnecessary talking in the vestibule.
3. Enter the church modestly, genuflect reverently and take *the last place* in the pew.
4. Remember that, like the publican, you have come to the temple only to pray.
5. Use your prayer-book or rosary-beads unostentatiously.
6. Kneel, sit, stand or genuflect at the proper times.
7. Patiently await your turn when going to confession and holy communion.
8. Leave the church with modesty and recollection, not until the priest has left the altar.
9. Always greet the pastor and sisters without first awaiting their salutation.
10. Instruct your non-Catholic friends on these points before bringing them to Catholic services.

30. "Be Ye Therefore Perfect."

To grow in perfection is a law of nature as well as a commandment of Jesus Christ. Every individual creature of God tends to the perfection of its nature. For the lily of the field and the bird of the air this tendency is a physical necessity. For man it is partly a physical necessity and partly a

III. Spiritual Aids Fostered by the True Religion.

1. The Word of God.

The Word of God, as we have seen, imparts the divine knowledge of man's origin, destiny, and means of salvation. Man must know the way before he can follow it. He must have a knowledge of the supernatural life before he can live it. The Word of God communicates this knowledge. Hence it is of the greatest practical importance to man. That Word was spoken by God many, many years ago. However, since God loves man to-day as much as He did centuries ago, He has given man the infallible guidance of His Church. By her aid we can discern the Word of God as truly as the patriarchs and prophets of old to whom He spoke directly. The Church is sent to "teach all nations." She fulfils her mission by preaching and by spreading Catholic literature. Hence you show your "good will" to profit by the Word of God by listening to sermons, and by reading good books, magazines, and papers.

A certain amount of God's Word is essential. Every Christian should know that there is (1) one God, (2) three divine Persons, (3) that God created all men for heaven, (4) that God the Son became man and died on the cross for the Re-

brother of Jesus Christ and heir to the kingdom of heaven. This is done by grace alone.

Man will live after he leaves this stage of life. His soul is immortal. The Word of God tells man that he is destined for heaven, that heaven is his true home. We read in the Gospel that the prodigal son was clothed in new garments before he re-entered his father's house and seated himself at the banquet which was prepared in his honor. In like manner, it is not sufficient for man to be destined for heaven, but he must be arrayed in those spiritual ornaments which make him presentable at the heavenly banquet. These spiritual ornaments are God's grace and the result of man's deliberate co-operation with that grace.

Grace is bestowed on man through the merits of Christ. It is of two kinds, sanctifying and actual. The first makes man a child of God. The second enables him to act as a child of God. By freely acting as a child of God, or co-operating with His grace, man adorns himself with the merit of good works and prepares himself to enter heaven, his true home, and enjoy the banquet there prepared for all the children of God.

3. Necessity of Grace.

The grace of God is absolutely necessary for man's salvation. Without wings a bird cannot fly. Without feet he cannot walk. So man cannot become a child of God or earn heaven without the grace of God. The grace of God gives man a new

sequence of this sin of Adam and Eve, their descendants are born deprived of this grace. Hence the necessity of being born to grace, of being "born again of water and the Holy Ghost." That spiritual birth makes man a child of God, a brother of Christ, an heir to the kingdom of heaven. It makes him by adoption what Christ is by nature, the child and heir of God.

Unless deliberately destroyed by mortal sin this spiritual life of the soul will continue not only through life, but even throughout eternity. But no matter how long a person may have been a friend of God, no matter how just, how holy, how pleasing to God, he can commit sin at any stage of his life. He can always forfeit this grace by mortal sin. Since grace is a free gift of God, we should "watch and pray lest we fall into temptation." We should be humble, because "God gives His grace to the humble."

Objections.

1. If I am once justified I cannot sin.—That thought might make a Judas of the best of us.

2. The justified are exempt from the law.—Grace is not an exemption, but a means of fulfilling the law.

3. Grace takes away our free will.—That is a false doctrine and gives false assurance.

5. Actual Grace.

Actual grace is that transient help which God

[redacted]

besides, the means of increasing that perfection to an indefinite degree, thereby to increase his certainty of and reward in the next world. The perverse will of man, alas, has frustrated the plans of God in regard to many a soul. But the goodness and mercy and good will of God have not been changed by the perversity of man. We do not do God justice by admitting only that He gives sufficient grace to all mankind. Judging from the evidence of His perfection and goodness, we can safely say that God will do all the free will of man will permit, to bring all His rational creatures to that perfection which He had planned for them from all eternity.

In ages gone by God sent special messengers to help those of good will to a knowledge and possession of the truth and the means of salvation. Who will assert that God does not do the same to-day? Who knows the communion which God holds with the individual soul by His grace? His perfection and goodness would prompt God to send an angel from heaven to bring a benighted heathen of good will to life eternal, if no other means were at hand. Every person that was ever lost was lost solely because at some time of his life he deliberately opposed the grace of God and never repaired that fault.

7. Co-operation with Grace.

Co-operation with the grace of God is absolutely necessary for the salvation of a free agent. Though

eternal joys of heaven. It is the result of fidelity to grace.

By seeking the honor and glory of God, out of love for Him, according to His holy will, man uses the means of grace and faithfully corresponds with the divine designs. This fidelity, or constant "good will" on the part of man, entitles him to constant new graces. He receives a regular chain of grace which enables him habitually to conquer every temptation till he finishes his earthly course. This chain of grace is called *the grace of perseverance.* It cannot be strictly earned. It is a pure gift of divine love and mercy. But it will infallibly be bestowed upon every one that makes the right use of the means of grace and co-operates with the divine aid.

9. Means of Grace.

God has placed the means of grace within the reach of all of good will. God has no need of man. In His infinite goodness God created man to His own image and likeness and destined him for the joys of heaven. He sacrificed His only-begotten Son for the redemption of mankind. He knows that even now no man can go to heaven without divine aid. He therefore places the infinite merits of Jesus Christ at man's disposal. But what would all the merits of the Saviour profit man, if he had no means of appropriating them? Absolutely nothing. What would the fortune of a parent benefit a starving child if it had no means of sustain-

knocks." He stands at the door of your heart, O Christian soul, knocking, begging for admission. In proportion as you open your heart by prayer will the Light of God enlighten your mind, strengthen your will and inflame your heart with His love. Prayer will obtain for the unbeliever the gift of faith. Prayer will unlock the true Church to the non-Catholic of good will. Prayer will procure for all of good will the ordinary graces necessary for a virtuous life.

11. The Sacraments of the Catholic Church.

Jesus Christ has left seven sacraments as fountains of grace in the Catholic Church. We have already seen what these sacraments are, and that their number corresponds to the seven spiritual wants of the human race.

The universal consent of Christianity up to the sixteenth century admits that our divine Saviour instituted seven sacraments. They are called Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony. These names may, indeed, be of more modern origin. But the external sign was instituted by Jesus Christ. If the sacraments originated since the time of Christ, history would give us the circumstances of so important an event. If the universal belief in seven sacraments is false, then Christ did not keep His word. And the Holy Ghost was untrue to His charge if He permitted a corruption of faith to destroy the Church, against

Saviour when He said to Nicodemus: "Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost he cannot enter into the kingdom of God" (John iii. 5). On account of this urgent necessity, Jesus Christ ordained that any person having the use of reason can baptize validly. It matters not whether a person be a Catholic or a non-Catholic, a believer or an unbeliever; as long as he has the good will and places the external sign, he can baptize validly. Baptism is ordinarily administered by *pouring* water on the person to be baptized while saying, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." The external sign of the internal grace in holy Baptism is the washing or flowing of water, on the body of the person baptized. This end is attained in three ways, (1) by pouring (2) by immersing, and (3) by copious sprinkling.

If it is impossible to receive this sacrament of water and the Holy Ghost, its effect may be produced (1) by shedding one's blood for the faith of Christ, or (2) by an ardent wish to receive Baptism, and an earnest good will to do all that God has ordained for man's salvation. The former is called Baptism of blood, the latter Baptism of desire. A child that is in good health should never be baptized without the consent of the parents. If it is dangerously sick, however, it is an act of charity to baptize it even without permission. Before an adult person can be validly baptized he must have the intention of receiving this

gave your consent, would you hesitate in consulting the temporal interests of that child? And is not the kingdom of heaven more valuable than all earthly treasures?

5. Baptism is not necessary for heaven.—"Unless a man be born again of water and the Holy Ghost he cannot enter the kingdom of God" (John iii. 5).

6. John the Baptist baptized by immersion; hence that alone is the true baptism.—The baptism of John was only an external profession of repentance, hence, no sacrament at all. St. Paul therefore rebaptized those Ephesians who had received only the baptism of John the Baptist (Acts xix. 4).

7. Can heaven be obtained for children who die before birth?—God is infinitely good. He made the law of Baptism. May He not dispense from the law in answer to the fervent prayer of parents?

8. What becomes of children who die without Baptism?—Two things are certain: (1) They are excluded from the joys of heaven; (2) They suffer no positive pains of hell. They probably enjoy a natural happiness.

13. Confirmation.

Confirmation is a sacrament which confers the Holy Ghost with His special gifts upon the baptized to make them strong and perfect Christians. The outward sign of Confirmation consists in

United States it is, therefore, customary to receive Confirmation after a person has first been duly prepared for holy communion.

14. The Holy Eucharist: Its Institution.

The Holy Eucharist is the sacrament which contains the body and blood, soul and divinity of Jesus Christ. The God-Man is really and truly present in this sacrament under the appearance of bread and wine. This sacrament of divine love gives the Author of all grace to man and unites Him intimately to all who receive Him into a pure heart.

Jesus Christ instituted this sacrament at the Last Supper. Perhaps no teaching of faith is so clearly and so repeatedly stated in the Bible as the doctrine of the Real Presence of the God-Man in the Sacrament of His love. Other truths are usually taught by one or the other inspired writer. But this doctrine is clearly given by at least five. What may seem more remarkable still on second thought is that Sts. Matthew, Mark, Luke, and Paul record the essential fact of the institution of the sacrament in the selfsame words: "This is My body," "This is My blood."

After Jesus had eaten with the Apostles on that eventful evening, He took bread, "blessed and broke; and gave it to His disciples, and said: Take ye and eat. This is My body. And taking the chalice He gave thanks: and gave to them, saying: Drink ye all of this. For this is My blood of the

fore would not accept. "Will you also go away?" (John vi. 68.)

15. Transubstantiation, or, the Mystery of the Real Presence.

The wonderful and singular change of the entire substance of bread into the body of Christ, and of the entire substance of wine into the blood of Christ, while the appearances of bread and wine remain, is called Transubstantiation (Conc. Trent, sess. 13, cap. 4, can. 3). Transubstantiation is a total change of one substance into another. Reason insists on four things for such a change: (1) That the elements entering into this change really exist. (2) That the substance which is changed ceases to exist with the transition of the change. (3) That it ceases to exist in virtue of the change into the other substance. (4) That the accidents, or appearances, of the first substance remain as before. By means of this mysterious change the body and the blood of Christ are reproduced—not created—in such a way, says St. Alphonsus, "that if the body of Christ did not exist in heaven, it would begin to exist in the Holy Eucharist."

Thus Christ is really, truly, substantially and permanently present in the Holy Eucharist, as long as the appearances of bread and wine remain. He is equally present under both species, or appearances. The *living* body and the *living* blood of Christ are in the Eucharist. They are not *separated* in heaven. Neither are they separated in

16. Holy Communion, or, the Holy Eucharist as a Sacrament.

Holy communion is the receiving of the Sacrament of the Eucharist. This union is appropriately called communion because it is a voluntary communing and mutual oblation of Jesus Christ and His friends through this Sacrament of His love.

Holy communion is necessary for the salvation of adults both by divine and by ecclesiastical precept. "Unless you eat the flesh of the Son of man and drink His blood you shall not have life in you" (John vi. 54), said Our Saviour to the doubting Capharnites. We have already seen that the reception of holy communion is commanded by the Church during Easter time.

Being a sacrament of the living, the Holy Eucharist ought to be received in the state of grace. It would be giving Jesus the kiss of Judas to approach the holy table in the state of mortal sin. Instead of giving grace, an unworthy communion would increase the sinner's guilt, draw down God's temporal chastisement and pave the way for eternal damnation.

On the other hand, however, a devout holy communion (1) increases sanctifying grace, (2) remits venial sin by increasing divine charity, (3) remits the temporal punishment due to sin, (4) fortifies the soul against actual sin, (5) produces a spiritual sweetness in the heart, (6) effects a close (moral) union with Christ, (7) strengthens the

and wine. This is called the sacrifice of the Mass. We have already seen the nature and necessity of sacrifice, as well as the claims which the Mass has of being the sacrifice of the New Law.

All admit that the sacrifice of Jesus Christ on Calvary was a real sacrifice. Whoever, therefore, believes in the Real Presence must admit that the "offering" at the Last Supper, which preceded, and the holy Mass, which follows "from the rising of the sun to the going down of the same," are truly a sacrifice. For they are substantially the same. On the cross as well as in the Mass, Jesus Christ is the eternal High Priest. He is also the Victim. In the holy Mass the sacrifice of the cross is not only commemorated and represented, but unceasingly continued, repeated and multiplied, and its fruits applied. Jesus Christ is a Priest forever according to the order of Melchisedech (Ps. cix. 4). He daily offers Himself for the same purpose on the altar as He did on Calvary. As St. Augustine says, "He is both the Priest and the Oblation." Jesus Christ, therefore, is the principal Priest, who uses the agency of His duly ordained minister at the altar, even as He used the blind agency of the executioners on Calvary.

The sacrifice of the Mass not only offers God the homage of adoration and thanksgiving, but equally propitiates His anger and obtains His aid. This doctrine follows from the very idea of "an acceptable sacrifice."

The *sacrifice* of the Mass necessarily pleases

the God of infinite wisdom. He knew the weakness of human nature, the trials and temptations of life. He saw that the vast majority of adults are not only in danger of sin, but actually fall by the wayside of life before they reach the mystic heights of Calvary. He saw that if He did not give man some hope of recovering sanctifying grace after Baptism, His suffering and death would practically be in vain. But was God obliged to give man this second, this third, this indefinite chance to begin again? By no means. This is the effect of His compassionate love, of His condescending mercy. In truth, this sacrament is the sacrament of God's infinite mercy.

As we have already seen in the chapters on Repentance and Forgiveness, Jesus Christ gave all of "good will" not only the hope but even the certainty of pardon in this sacrament. We must admit that we are all sinners. This sacrament, then, is the only door by which we can enter heaven if we have offended God grievously after Baptism. If we have the honest sentiments of the publican in the Temple this sacrament offers us pardon for the past and hope for the future. We might well despair without it. But now there is pardon, peace, hope, divine certainty at all times for all of good will. Let us thank the merciful Saviour for that tribunal of His mercy which He established when He said to the priests of His Church, "Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them" (John xx. 22).

demand that we do at least as much for our immortal souls?

Two things should determine the time and attention we ought to devote to this examination: (1) the length of time that has elapsed since our last worthy confession; (2) the condition of our conscience during that time. As it takes more time to read an entire book than to glance at only a few pages, so it takes more time to study the records of conscience for years than the records of a few weeks. Moreover, since the presumption is that a negligent Christian would commit more sins under similar circumstances than a fervent one, we should also consult the condition of our conscience during this period in determining on the time we ought to devote to an honest examination.

In the actual examination of our conscience we should pay particular attention to three things: (1) the necessity of prayer, (2) the point of time from which we desire to examine ourselves, and (3) order in our examination. Prayer is necessary for divine light. By sin we go away from God, the eternal Light, into spiritual darkness. As the light of God's grace enters our soul, however, we gradually see ourselves as God sees us. We must then fix in our mind the time of our last worthy confession, for we must review the period that has elapsed since then. In our examination we should proceed orderly. Order is heaven's first law. It is also a great saver of time and energy.

choice, but also grieve for having offended God. This is contrition. It is the deliberate undoing of the sinner's perverse will. It is required of man by his very nature as a free agent before he can hope for pardon.

If the sinner is prompted in this repentance by the love of God, his contrition is perfect, but if he is prompted by motives of self-love, which manifest themselves in fear of hell or dread of the loss of heaven, the contrition is only imperfect. A rebellious child may repent and honestly say, "Mamma, I am sorry because I have hurt your feelings. I will never do it again." Or it may say, "Mamma, I am sorry for having been naughty, because I have deserved punishment." So penitent man sometimes says, "O my God, I am sorry for having offended Thee, who art so good and deserving of all love." But oftener he is thinking only of himself and says, "O my God, I am sorry for my sins because I deserve the loss of heaven and the pains of hell." The first is an act of perfect contrition, the latter of imperfect contrition, or attrition. The first is virtually an act of the love of God. It therefore remits sin when united to a determination of going to confession. Though imperfect contrition suffices for the forgiveness of sins in the tribunal of penance, we should always endeavor to have perfect contrition.

As sin comes from the heart, so must contrition come from the heart. It must spring from the motives of the faith already mentioned, not from

(1) to avoid all mortal sin, (2) to avoid the proximate occasions of mortal sin, (3) to make the proper use of means of grace. Mortal sin and the friendship of God cannot exist in the same heart at the same time. It is therefore not sufficient to say "Lord, Lord!" The sinner must show his "good will" by putting his purpose of amendment into practice. A kitten may be fascinated by a bright spark falling from the kitchen stove, and put its little paw upon it. But that lesson will suffice it for a lifetime. Why, then, does the sinner trifle again and again with that spark from hell which has seared his conscience so often? Is he lacking in judgment or in resolution? He certainly is lacking in firmness and efficacy of amendment. If he honestly promised God never to sin again, why did he leave his purpose of amendment in the confessional? Why did he not avoid the occasion, that person, that place? He realizes that he is weak, has he forgotten that God is strong and will not despise the prayer of "a contrite and humble heart"? Let him, therefore, resolve to "watch and pray that he enter not into temptation." For even though "the spirit is willing, the flesh is weak" (Matt. xxvi. 41). Alas, a good will, a determined, efficacious good will is often lacking where there is a want of amendment. Confession may obtain pardon for the past, but it does not change human nature. It does not change the habits of sin. These the sinner must eradicate by a firm purpose of amendment.

his soul, but will confess his sins in all sincerity that he may be healed. Thus his confession will also be entire. Integrity, in fact, is the most important quality of an honest confession. It requires the sinner to confess (1) every mortal sin, (2) the number of times a mortal sin was committed, (3) the circumstances which change the nature of a sin, making it offend against two or more commandments at the same time. Aggravating circumstances need not be confessed. Sins forgotten—not concealed intentionally—do not make the confession bad. Still, they must be confessed if they ever come to mind.

Objections.

1. Confession is unnatural.—It is natural for man to confide in a fellow man, especially if he is recognized as a mediator between Christ and man.

2. Confession is humiliating.—Granted. But not near so humiliating as the confession at the General Judgment. Every sin must be confessed and judged. Either you confess in private and be judged by God's mercy now, or confess in public and be judged by God's justice at the end of the world.

3. Confession is an invention of priests.—Ho, Ho! If that were true (1) priests would have exempted themselves from its obligations. (2) History would give us the date of its invention and introduction.

24. Extreme Unction.

Extreme Unction is a sacrament which gives health to the soul and sometimes to the body, when we are in danger of death from sickness or accident. The external sign of this sacrament is the prayer and the anointing with holy oil. St. Mark tells us that the twelve Apostles on their missionary journey during Our Saviour's lifetime "anointed with oil them that were sick, and healed them" (Mark v. 13). Extreme Unction was clearly promulgated by St. James. "Is any one sick among you?" he asks. "Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man; and the Lord shall raise him up; and if he be in sins, they shall be forgiven him" (Jas. v. 14, 15).

Being a sacrament of the living, Extreme Unction should be received in the state of grace. It should be received whenever a person is in danger of death, whether from sickness, a wound or an accident. Ordinarily it should be received after confession. But if a person becomes suddenly very sick so that he cannot confess his sins or receive holy communion, Extreme Unction will forgive his sins if he has at least imperfect contrition for the same.

There are three special effects of Extreme Unction: (1) It gives peace of mind and con-

interest will he take in the vocation and salvation of all of good will. God has shown His interest in man by destining him for heaven. But the goodness of God did not stop there. That was only the beginning. He next mapped out for every human being a course through life adapted to his concrete nature and divine designs. By His fatherly providence He watches over the development of the vocation of every heavenly pilgrim.

Divine vocations are of four kinds: (1) to the clerical state, (2) to the religious life, (3) to a life of virginity in the world, (4) to the married life. The general signs of a vocation are: (1) A constant desire or longing to sanctify oneself in a particular state. (2) Mental, moral and physical fitness for that state. (3) The absence of any obligations that would prevent such a step from being lawfully taken. A pure and devout life is a necessary and sure preparation for any vocation that God may have given us.

26. Holy Orders: The Catholic Hierarchy.

Holy Orders is a sacrament by which bishops, priests, and other ministers of the Church are ordained and receive the power and the grace to perform their sacred duties. There are seven "Orders" in the Catholic Church, viz., (1) of porter, (2) of lector, (3) of exorcist, (4) of acolyte, (5) of subdeacon, (6) of deacon, (7) of priest and bishop, the episcopate being the plenitude of the priesthood. The first four are called Minor Orders, the

tioned Archbishops, Patriarchs, Primates, Cardinals, and the Holy Father or Pope.

Clerics are bound by their state to live a life of holiness. Those in Major Orders are besides bound to celibacy, the recitation of the Breviary or Canonical Hours, and in Catholic countries to the constant wearing of the cassock and the tonsure.

27. The Religious State.

The Religious State is the permanent mode of living in which Christian perfection is sought by the observance of the vows of poverty, chastity, and obedience, in community life according to a rule approved by the Church. To enter the Religious State two things are essential, (1) a perpetual religious profession on the part of the individual; (2) the acceptance of this profession by competent authority.

The Religious State is substantially of divine origin. Its details, however, are of ecclesiastical institution. It was counseled by our divine Saviour when He proposed the acquisition of perfection by means of poverty, chastity, and obedience (Matt. xix. 21, xix. 12, Luke ix. 23, 1 Cor. vii.). Hence the Religious State is natural and necessary to the Church as an integral part of her organization.

From the days of Our Saviour generous souls have always been found to follow "the evangelical counsels." The same is true to-day, and will be to the end of the world. Individual orders or con-

eth on the things of the world, how she may please her husband" (1 Cor. vii. 33, 34).

Not every person living a single life in the world, however, is more pleasing to God than married persons. There are single persons in the world who are not striving after the perfection of the virginal state. They are not where they belong. Or did they remain single to "think of the things of the Lord, that they may be holy both in body and in spirit"? Or does their inordinate self-love refuse to make the sacrifices their vocation demands of them? An evil of our day is that many dissipate their mental, moral and physical strength by going after "the vanities, the riches and the pleasures" of life to the neglect of their true vocation.

A life of virginity in the world must of its very nature partake more or less of the life of Martha. Work, prayer, and patient suffering are the lot of every human life. The cleric works, suffers and prays for all the faithful. The religious does the same for the good of souls and special personal perfection. The married person must do the same for the welfare of the family. The virgin must also do the same for personal sanctification, as well as in the cause of fraternal charity. Special signs of a vocation to the state of virginity would therefore be: (1) a particular love for that state, (2) duty of providing for aged parents, for dependent brothers or sisters, (3) special desire of doing God's work in the parish by (a) caring for church

consent," how much more is He interested in the yearnings of your heart, "O ye of little faith!"

Why are many married persons unhappy? (1) Because some embrace that state who are not called to it. (2) Because many enter it through false motives. Those have missed their calling, these have forgotten that "house and riches are given by parents; but a prudent wife [husband] is properly from the Lord" (Prov. xix. 13). (3) Others have not heeded the advice of the Angel Raphael to Tobias: "They who in such a manner receive matrimony as to shut out God from themselves and from their mind, and give themselves to their lust, over them the devil hath power" (Tob. vi. 17). All whom God has called to the marriage state He brings to that state by His special providence if His designs are not anticipated, compromised or frustrated. In a union which is of God there is (1) harmony of temperament, (2) harmony of thought and aspiration, (3) harmony of affection and self-sacrifice. It is happy by nature. It is rendered more happy by grace. This is why the saying has it that "happy marriages are made in heaven."

There is no vocation to a mixed marriage according to God's ordinary providence. He loves His children too well to place them at so great a disadvantage. If mixed marriages are not prompted by "the world, the flesh or the devil," they certainly are not calculated to promote the salvation of the souls concerned. The Catholic Church *tol-*

her disposal, who said, "Whose sins you shall forgive they are forgiven them." Must the Church remit this temporal punishment? By no means. She has done her duty in granting pardon in the confessional. That this temporal punishment still remains is the result of a want of perfect conversion on the part of the sinner. He may satisfy for it by works of penance. He may wait to be purified in the fire of purgatory. The Church may kindly come to his aid. Like a mother supplementing her child's ablutions, she may make up for negligence. By applying outside of the sacraments the merits of Christ to that soul she does an act of kindness: she grants an indulgence.

To encourage her children to make use of the means of grace and lead devout lives, Mother Church has enriched various prayers and pious practices with "indulgences." A plenary indulgence is easily understood. It is a remission of all temporal punishment. A partial indulgence is measured by days, quarantines, a space of forty days, and years. An indulgence of one hundred days means a remission of as much temporal punishment, through the merits of Christ, as the sinner would earn by doing penance for that length of time according to the ancient laws of the Church, e. g., if he fasted on bread and water for that period of time.

To gain an indulgence it is necessary: (1) To be in the state of grace; (2) To have the intention of gaining indulgences; (3) To perform the

Five kinds of effects are produced by a devout use of sacramentals: (1) They excite good thoughts and increase devotion; (2) They remit venial sin by inspiring one with contrition for the same; (3) They remit temporal punishment, as satisfactory actions; (4) They strengthen one against temptation and put the powers of darkness to flight; (5) They often procure health of body and other temporal favors.

The intercessory power of a sacramental is greater than that of a private prayer. It unites the official prayer of the Church to the prayer and good will of the faithful. The prayer of the Church is ever acceptable at the throne of mercy. The efficacy of a sacramental practically depends on the disposition of the faithful.

32. The Blessings of the Church.

A blessing, as a sacramental, is an ecclesiastical ceremony which confers a religious title to divine protection or to the exercise of worship. It is performed by the priest in the name of the Church by invoking God's name and making the sign of the cross. Blessings are chiefly of two kinds, (1) of invocation; (2) of consecration. A blessing of invocation may have for its object either a person or a thing. If a person, it draws the divine protection upon that person to deliver him from certain evils, or to obtain for him certain favors. If the object is a thing, the blessing makes that

33. Articles of Devotion.

An article of devotion is a thing withdrawn from profane use and devoted to the private exercise of piety or Religion. Its use is a sacramental of the Church. There are many articles of devotion with which every Catholic ought to be familiar. Among these may be specially mentioned the crucifix, holy pictures, rosary beads, medals, scapulars, candles, holy water, blessed palms, etc., etc.

Every Catholic home should be a miniature chapel and school. In this chapel family worship should be held. In this school the little ones should be taught the first principles of their holy Religion. Articles of devotion are the essentials for family worship and education. Hence, an infallible sign of a lively faith in a Catholic home is the use which is there made of articles of devotion. "Where your treasure is," says Our Saviour. "there will your heart also be" (Matt. vi. 21). If articles of devotion give a Catholic atmosphere to a home, we naturally infer on entering it that a practical Catholic family resides there. If, however, we enter a home where the crucifix is concealed in the bedroom, the holy pictures stored away in some trunk, no Bible, no prayer-books, no rosary beads, no holy-water fonts visible anywhere, we infer quite naturally that no Catholic spirit dwells there. Don't say, "That's not the style to-day!" Style? When was it the style of the ignorance, passion and human respect of the world to confess

Jesus Christ? To glory with St. Paul in Christ crucified? Let the slaves of style meditate on these words of the Saviour, "He that shall deny Me before men, shall be denied before the angels of God" (Luke xii. 9).

34. Catholic Devotions.

Catholic devotions are pious practices which result from the habit of devotion. True devotion, as we have seen, is the habitual will to do promptly whatever belongs to the service of God. It cheerfully gives God His due. When a person once recognizes that he is the child of God, the well-beloved child of God, without any merits of his own, his heart goes out to God with grateful love. This love expands the heart with generosity and inflames it with fervor. The result is devotion, or that constant good will to become more and more pleasing to God and His saints. Hence, true devotion may be recognized (1) in a strong practical will; (2) in the promptitude and alacrity with which we serve God; (3) in the continuance of these dispositions; (4) in the sanctification of our ordinary actions; (5) in patient suffering; (6) in unselfishness and self-denial.

"By mistaking the effect for the cause," says Father Faber, "many seek devotion in sweetnesses, in freedom from temptations, in a multitude of practices or in a sensible love. Others seek it in pious images and practices, in vehement resolutions, in increasing austerities, in sighs and tears

and violent contrition. Others again place it in ability to echo the fervent words of others or in discerning what God is actually doing for souls. Such mistakes (1) weaken the head; (2) make us unreal; (3) make us foolish; (4) make us sad; (5) squander our energies; (6) retard our true spiritual progress."

In addition to the essential debt of Religion the devout Christian gives God spontaneous marks of esteem and gratitude, and seeks His favors by various pious practices. When these pious practices are in harmony with the mind of the Church, they are called *Catholic Devotions*. They are a development of the spirit of worship in general and of the virtue of piety in particular. They are the inevitable result of serious meditation on the mysteries of God's goodness and on the truth of human infirmity.

There are various Catholic devotions in honor of the Blessed Trinity, of Our Saviour, of the Blessed Virgin, as well as of the angels and saints. Not every pious practice is suited or intended for every individual. The Holy Ghost leads different souls by their natural character and by supernatural attraction to different devotions. Still, we must all be on our guard against false devotions, such as are (1) too subtle; (2) singular and uncommon; (3) too high for us personally.

35. Devotion to the Blessed Sacrament.

The devotion to the Blessed Sacrament is de-

The special effects of true devotion to the Blessed Sacrament are (1) a spiritual joy or heavenly sweetness in the service of God; (2) a spirit of adoration which enables us to see evidences of God's goodness everywhere; (3) a spirit of gratitude, so necessary in this age of selfishness; (4) the divine virtue of simplicity, which makes man "meek and humble of heart"; (5) a love for a hidden and retired life, so diametrically opposed to the spirit of the world and of our times.

36. Frequent Communion.

The frequent reception of holy communion is an excellent means of manifesting devotion to the Blessed Sacrament and zeal for spiritual progress. It is true that the law of the Church obliges the faithful to receive holy communion only once a year under pain of mortal sin. An annual communion, however, cannot satisfy a devout Christian. Love alone can prescribe here. Love necessarily tends to union. Holy communion is not only the actual union with Our Lord and Saviour, but also the most efficacious means of transforming a true Christian into a real child of God.

Two things must influence the devout Christian in the practice of frequent communion, (1) reverence for this Adorable Sacrament; (2) the spiritual welfare of the communicant. These should increase with the frequency of communion.

In the natural order too frequent meals, even of most wholesome food, will gradually give dis-

Jesus as the organ and symbol of His love. The Heart of Jesus is the material organ of His human love for man. It warmed the blood that was shed for us on Calvary. By the universal consent of mankind the heart is considered the symbol of love. Hence the Sacred Heart of Jesus is also the symbol of that love wherewith God loved us from eternity, as well as of that love with which Jesus Christ loved all mankind while He was on earth and with which He still loves us in heaven and in the Adorable Sacrament of the Altar.

The Sacred Heart of Jesus is, therefore, the material object of this devotion. Its formal object, or the reason, is the love of Jesus Christ for mankind. Thus this devotion is very akin to the devotion to the Blessed Sacrament.

The advantages of this devotion are clearly stated in the promises which Jesus Christ made to St. Margaret Mary Alicoque. In His infinite love He said:

1. I will give them who practise this devotion, all the graces necessary for their state in life.

2. I will establish peace in their families.

3. I will console them in all their trials.

4. I will be their sure refuge in life, but especially in death.

5. I will pour abundant blessings on all their undertakings.

6. Sinners will find my heart the infinite ocean of mercy.

scenes in the history of Our Saviour's suffering, from His condemnation to His burial. These pictures, surmounted by the crosses, are called stations. They are erected in nearly every church or public chapel. This devotion is enriched with very many partial and plenary indulgences.

By visiting the "stations" in succession, and praying before each, we are enabled to imitate the fervor of Catholics in former days. To make the Way of the Cross it is essential to visit the stations in succession, as far as circumstances will permit, and to meditate at the same time on Our Lord's suffering and death.

Those who for any reason cannot visit the stations in a church or chapel may make the Way of the Cross at home. In doing this they must hold in their hands a crucifix, specially blessed for this purpose, and recite before it the Our Father, the Hail Mary and the Glory be to the Father fourteen times, adding the same prayers five times in honor of the five wounds of Our Saviour, and concluding with one Our Father, one Hail Mary and one Glory be to the Father for the intention of the Pope.

39. Devotion to the Blessed Virgin Mary.

True devotion to the Blessed Virgin is considered by the saints a sign of predestination. We have already considered the reasons Catholics have for honoring and loving Mary. We now repeat that we cannot overdo our devotion to her, who

in its mother's conduct. It is the same with the devoted children of Mary. They find it sweet to imitate her humility, her simplicity, her purity, her obedience, her generosity, and her fervor in the service of God. Children try to induce others to honor their parents. So the children of Mary try to bring others to a knowledge of Mary's excellence and to love her for her goodness. Such a child of Mary can never be lost. In this devotion it possesses the special protection of Mary, which is a sign of final perseverance.

40. The Rosary.

The recitation of the Rosary is a pious practice in honor of Mary. It is a popular devotion specially pleasing to her. The devotion of the Rosary consists in reciting certain prayers in honor of Mary, while meditating on particular events in her life or that of her divine Son. The various prayers that make up the Rosary are: (1) The sign of the cross; (2) the Apostles' Creed; (3) the Our Father; (4) the Hail Mary; and (5) the Glory be to the Father, or minor doxology. To observe order in reciting these vocal prayers, we count the same on beads, specially arranged for this purpose, which are held together by a string or a tiny chain.

There are fifteen events in the lives of Jesus and Mary which we call to mind in reciting the Rosary. They are divided into three groups of five events, or mysteries, each. The first group refers to the

religious order. It consists of two small square pieces of woolen cloth, united by strings. It is worn suspended from the shoulders in such a way that one piece rests upon the back and the other upon the breast of the wearer.

There are various scapulars. The most venerable is the Brown Scapular of Mt. Carmel. Others are the White Scapular of the Blessed Trinity, the Blue Scapular of the Immaculate Conception, the Black Scapular of Our Lady of Sorrows, and the Red Scapular of the Passion and of the Sacred Heart. These five scapulars are usually worn together on one pair of red woolen strings. They constitute the well-known "Five Scapulars."

Three reasons may be mentioned that prompt millions of Catholics to wear the scapular. (1) The scapular is the livery of the Blessed Virgin. By wearing them a Catholic enters into a tacit agreement with her and places himself under her special protection during life, but especially at the hour of death. (2) By wearing the scapulars a person joins a pious confraternity and shares in all the prayers and good works of the same. (3) Finally, the wearing of the scapulars in a spirit of devotion enables a person to gain many valuable indulgences with which the Church has enriched this pious practice.

To share in all these privileges it is necessary, (1) To be properly invested; (2) To wear the scapulars continually; (3) It is also customary for every member of the confraternity to say at least

No particular prayers are necessary to celebrate a triduum, novena or octave. The least that a person can do is (1) to say a decade of the beads daily and (2) receive holy communion on the concluding day. When a whole family makes a novena in common, they may observe the following order with profit: (1) Receive the sacraments on the first day; (2) Recite the Rosary together before the family shrine daily for nine days; (3) Promise to have a holy Mass said in thanksgiving; (4) Go to confession and communion again on the tenth day.

43. Sodalities and Confraternities.

Sodalities and confraternities are religious societies. Their object is to further the spiritual welfare of all the members. There is truth in the old saying, "In union there is strength," no matter how it is applied. Man realizes that life is a warfare, that salvation is a difficult matter. He naturally, therefore, avails himself of the advantages which a concerted union with his fellow men offers him. As a social being, he finds it pleasant to associate with others that are of the same mind and heart as himself. In such a union a person always receives more than he gives. He also fulfils the precept of St. Paul, who says, "Bear ye one another's burdens, and so you shall fulfil the law of Christ" (Gal. vi. 2). The following are some of the advantages of belonging to a sodality or confraternity: (1) We associate with the

During that period of the Middle Ages which witnessed the transition of the masses from serfdom to citizenship, benevolent societies, fostered and directed by the Catholic Church, proved a great blessing to the people. In our own day, benevolent societies properly organized and governed afford some of the same advantages, especially to persons who are strangers in a locality or who have but limited means of providing for the future.

Three reasons may be given to account for the fact that during the past century about one hundred benevolent societies in the United States have dissolved: —

1. Many were not established on a business basis and went bankrupt.
2. Many others mixed religion with business and developed into religious societies.
3. Some were robbed by corrupt officials or used to further their selfish motives.

45. Conclusion.

You have come to the end of this little Guide-Book, but I hope not to the end of your "good will." *Are you a Catholic?* Then bear in mind that "of him to whom much has been given much will be required." God has a right to expect a more generous, a more loyal service from you than from others who have not enjoyed your religious advantages. To be "able to give a reason for the hope that is in you" is a great deal. Still, knowledge alone will save no one. You must do good,

positive good. You must cultivate the heart. "Thou shalt love the Lord thy God with thy whole heart" (Matt. xxii. 37). "Thou shalt love thy neighbor as thyself" (xxii. 39). "So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven" (Matt. v. 16). You must deny yourself in many things to follow your crucified Saviour, to save your soul, to "lay up treasures in heaven, where neither the rust nor moth doth consume, and where thieves do not break through, nor steal" (Matt. vi. 20).

You are not a Catholic? My heart is moved with compassion for you, whether this be entirely your misfortune or partly your fault. Do you doubt that God is good and wants to save you? You admit that you must go His way to heaven? If God is so wise and so good, would He hide His truth from an honest mind, or permit an honest heart to despair of the means of salvation? If you have *a good will*, you will obtain certainty in Religion. You will find peace of mind and heart in its possession. Follow the light, then. Take counsel with your better self. Make any sacrifice to save your soul. For "what will it profit a man if he gain the whole world but suffer the loss of his soul?" Ask God for light and strength, that you may not fall like a little child that is just learning to walk. Be honest; be honest with God. He is "the searcher of hearts." Show Him that

you are "of good will." If you "desire to walk in sincerity and truth," His loving providence will lead you to the one true Church. There you will have peace of mind in the possession of His truth. There you can have peace of heart in the testimony of a conscience that is at rest. There alone you can find the means and the assurance of the undying peace and happiness of heaven.

womb" (Luke i. 42), "Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen" (Council of Eph.).

The *Apostles' Creed.* "I believe in God, the Father almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, Our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried. He descended into hell: the third day he rose again from the dead: He ascended into heaven, sitteth at the right hand of God, the Father almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen."

The Christian Acts. (1) *An Act of Faith.* "O my God, I firmly believe that Thou art one God in three divine Persons, Father, Son, and Holy Ghost. I believe that Thy divine Son became Man and died for our sins, and that He will come to judge the living and the dead. I believe these and all the truths which the holy Catholic Church teaches, because Thou hast revealed them, who canst neither deceive nor be deceived."

(2) *An Act of Hope.* "O my God, relying on Thy infinite goodness and Thy promises, I hope to obtain pardon of my sins, the help of Thy grace, and life everlasting, through the merits of Jesus Christ, my Lord and Redeemer."

the saints, to pray to the Lord our God for me.—May the almighty God have mercy on me, and forgive me my sins, and bring me to everlasting life. May the almighty and merciful Lord grant me pardon, absolution and remission of all my sins. Amen."

The Blessing before Meals. "+Bless us, O Lord, and these Thy gifts, which we are about to receive from Thy bounty, through Christ our Lord. Amen."

Grace after Meals. "+We give thanks for all Thy benefits, O almighty God, who livest and reignest forever; and may the souls of the faithful departed, through the mercy of God, rest in peace. Amen."

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